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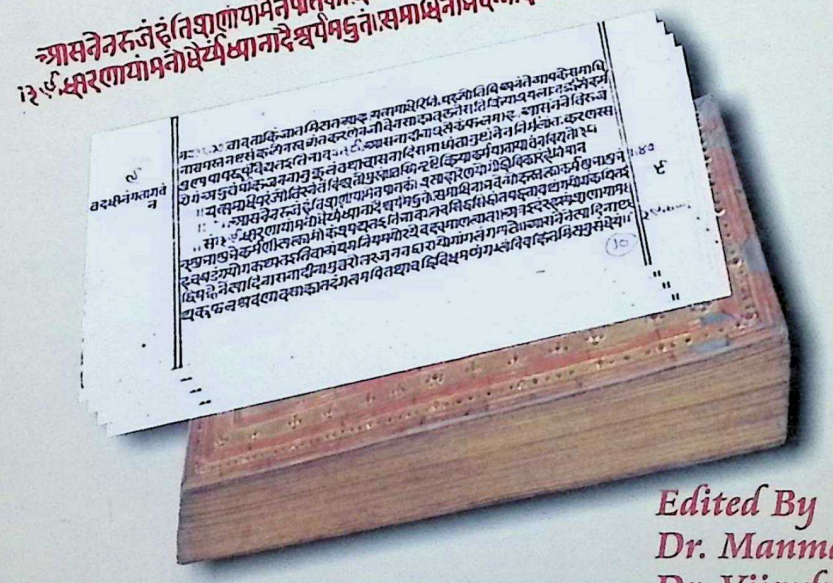

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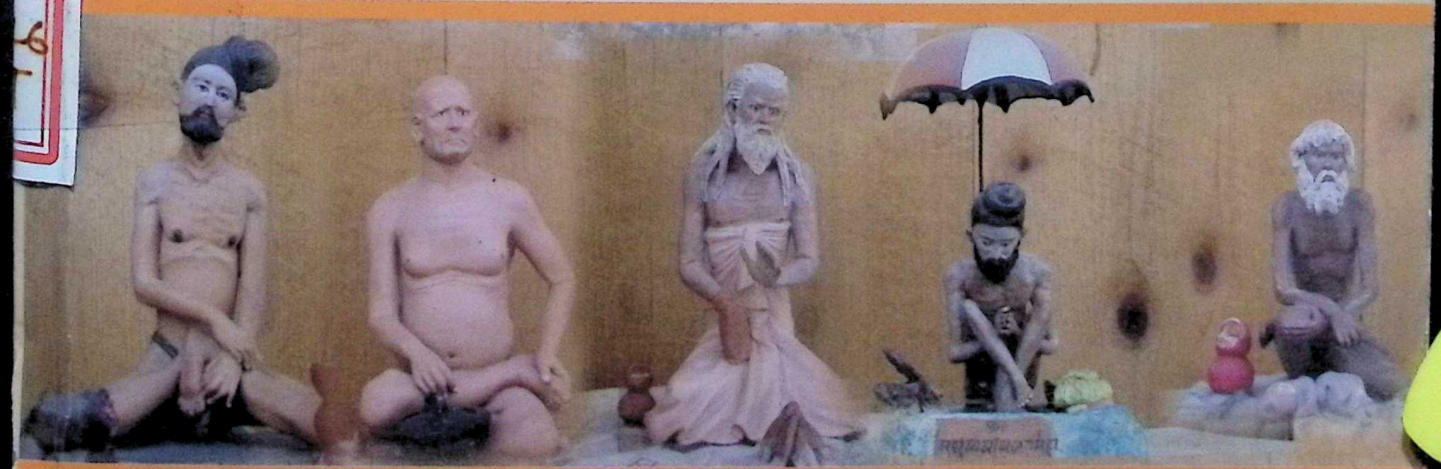
Dr. Parimal Devnath



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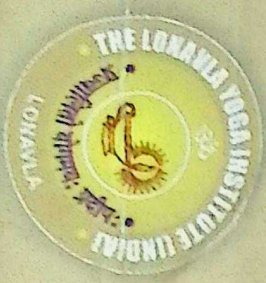

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Therapeutic References in Traditional Yoga Texts

Editors

Dr. Manmath M. Gharote

Dr. Vijay Kant Jha

Dr. Parimal Devnath

2015

The Lonavla Yoga Institute (India)

Lonavla - 410 401

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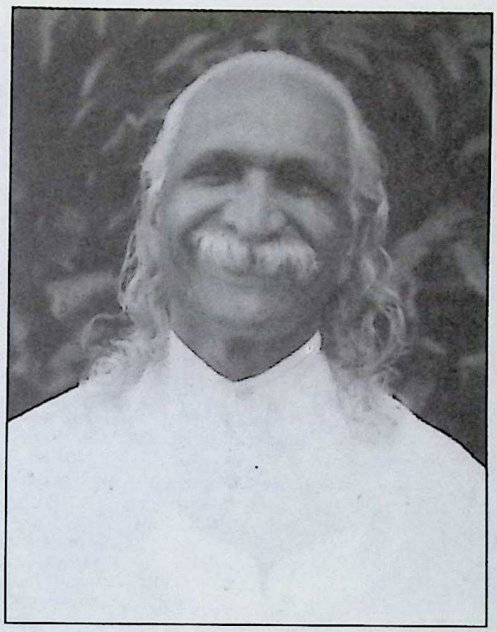

Dedicated
with
profound respect
to

Swāmī Kuvalayānanda

the Source of our Inspiration
for Literary Research in Yoga

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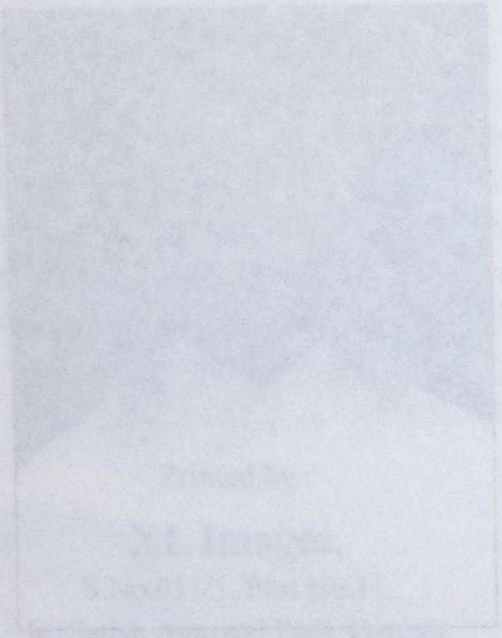

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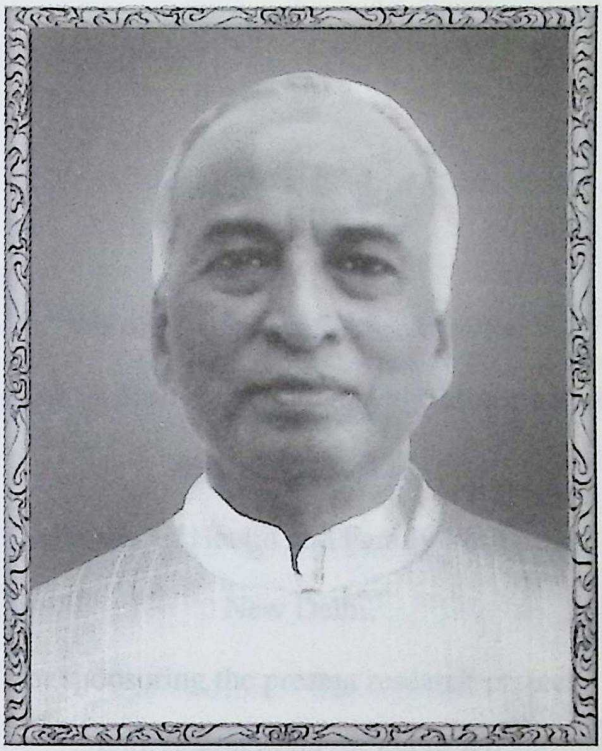

Dr. M. L. Gharote
(21.05.1931—17.01.2005)

एतद्देशप'सूतस्य सकाशादग'जन्मनः
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः

:Manusmṛti-II.20

India has been the land of great masters who lived examplary life of high moral and ethical order

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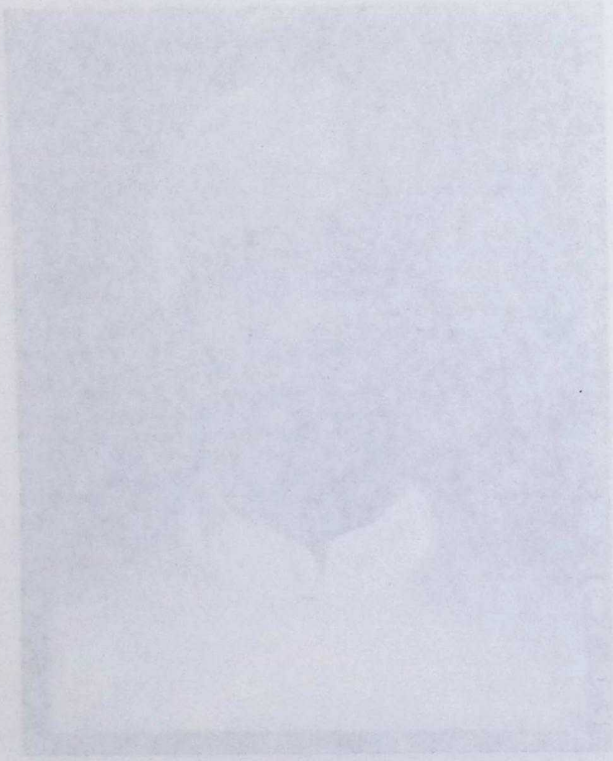

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We offer our grateful thanks to the

Central Council for Research in Yoga and Naturopathy, (CCRYN)

Deptt. of AYUSH,

Ministry of Health and Family Welfare,

New Delhi,

for sponsoring the present research project

with liberal grant–in-aid titled

'Therapeutic References in Traditional Yoga Texts'

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We sincerely offer our grateful thanks to
the proprietors of

'Dhwaja Shares and Securities Private Ltd.',

602-603, Sanjjar Enclave,
(Off Milap Theater), Kandivli West,
Mumbai-400 067,

for their generous financial assistance
towards cost of publication of this project titled

`Therapeutic References in
Traditional Yoga Texts'

which made it possible to bring it to
the light of the day

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Publisher's Note

I feel quite happy to offer the present work of '**Therapeutic References in Traditional Yoga Texts**' at the hands of the scholars, research personnals, teachers and students of Yoga.

I am very hopeful that this fundamental work will greatly help all those interested in the therapeutic aspects of Yoga to derive suitable benefits and practical guidelines as well as clarity on the perspective of Yoga which has assumed the status of therapy in modern times. One should find solace in seeing that Yoga is serving many people ridding them of various physical and mental sufferings. This undoubtedly is on a very practical line. (Let us wish that having been thus convinced, in due course of time, one will be drawn towards the higher learnings of Yoga).

As this collection is on authentic lines, it should not be difficult for researchers to plan their clinical investigations. This has been one of many objectives behind this project-- to bring out a composite pool of information on this subject in one place which could be made use of for further study.

The Lonavla Yoga Institute (India) has been working tirelessly to fulfill some of its humble commitments towards Traditional Yoga which is its mainstay. Yet '*it has miles to go*'.

May the great sages, saints and ascetics of yester years grace the Institute with divine blessings!

May the wisdom of Traditional Yoga flourish!!!

--Dr. Manmath M. Gharote

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Publisher's Note
(Second Reprint)

It is certainly a great pleasure based on genuine reason to bring out the second reprint of the present work **'Therapeutic References in Traditional Yoga Texts'**. There can hardly be anything more rewarding a feeling than the fact that such a research document focused only on the various therapeutic aspects of Yoga finds place in the hearts of the readers. This is in evidence that our hard work evokes keen interest among the Yoga fraternity. This brings contentment in our heart and mind. This further consolidates our conviction in our mission in serving the finer cause of Yoga tradition.

Seekers are looking forward towards Yoga basically for two reasons, complete eradication of sufferings and attaining eternal peace. Pre is mean and post is the aim. Therapeutic processes, when adopted judiciously, bring in lasting impact on alleviating complex disorders in human health. Yoga as a therapy has almost no risk, if practiced with observing authentic and traditional principles.

Rather than superficial and temporary relief as gained through various medications, Yoga practices leave a lasting impact deep into the physique and mind of a human being. Human emotions are revamped and re-organized on positive lines. It is, therefore, no surprise that demand for Yoga across the globe spanning over all sections of people is growing by leaps and bounds. To make such growth in demand, our textual research works are serving as the solid bedrock. We pray to the Supreme Providence to grant the humanity all wellness!

- Dr. Manmath M. Gharote

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Scheme of Transliteration

(Letters, their sounds and description of these sounds)

Simple Vowels—						
ॐ	om	like	o	in	home	
अ	a	,,	a	,,	but	
आ	ā	,,	a	,,	far	
इ	i	,,	i	,,	pin	
ई	ī	,,	ee	,,	feel	
उ	u	,,	u	,,	fulsome	
ऊ	ū	,,	oo	,,	wool	
ऋ	ṛ	,,	r	,,	German	
Dipthongs—						
ए	e	,,	a	,,	fate	
ऐ	ai	,,	ai	,,	aisle (but not drawled out)	
ओ	o	,,	o	,,	over	
औ	au	,,	ou	,,	ounce (but not drawled out)	
Gutturals—						
क	k	,,	k	,,	kill	
ख	kh	,,	kh	,,	ink-horn	
ग	g	,,	g	,,	girl	
घ	gh	,,	gh	,,	long-house	
ङ	ṅ	,,	n	,,	king or ink	
Palatals—						
च	c	,,	ca	,,	church	
छ	ch	,,	like the sound in Churchill			
ज	j	,,	j	in	join	
झ	jh	,,	palatal `z' in azure			
ञ	ñ	,,	n	in	pinch	
Cerebrals—						
ट	ṭ	,,	t	,,	tub	
ठ	ṭh	,,	th	,,	pot-house	

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ड	ḍ	,,	dh	,,	dog
ढ	ḍh	,,	dh	,,	mad-house
ण	ṇ	,,	n	,,	splinter or and

Dentals—

त	t	,,	dental `t' as in `thin' or like the French `T'		
थ	th	,,	th	in	thunder
द	d	,,	th	,,	then
ध	dh	,,	th	,,	this
न	n	,,	n	,,	no

Labials—

प	p	,,	p	,,	paw
फ	ph	,,	ph	,,	top-heavy or gh in laugh
व	b	,,	b	,,	balm
भ	bh	,,	bh	,,	hob-house
म	m	,,	m	,,	mat

Semi-vowels—

य	y	,,	y	,,	yawn
र	r	,,	r	,,	rub
ल	l	,,	l	,,	lo
व	v	,,	w	,,	wane

Spirants—

श	ś	,,	r	sh	ashes
ष	ṣ	,,	a strong lingual with rounded lips		
स	s	,,	s	,,	sun

Aspirate—

ह	h	,,	h	,,	hum

nasalised म् as in संयम (saṃyama) —ṃ
visarga————————————ḥ

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Ayurvedasūtram, Dr. R. Sharma Shastry, Mysore Government Branch Press, 1922.

Ayuvediya Sabdakosha, Venimadhava Shastri Joshi, Narayana Hari Joshi, Maharashtra Rajya Sahitya ani Samskriti Mandal, Mumbai, 1968.

ANU — *Amṛtanādopaniṣad*– The *Yogopaniṣads* with the Commentary of Sri-upanisad Brahmayogin, Ed. Shastri, A. Mahadev, Adyar Library and Research Centre, Adyar, Madras, 1983.

A(K) — *Āsanas* by Swami Kuvalayananda, Pub, Kaivalyadhama, Lonavla–410 403, India, 7th impression, 1993.

Bhāgavadgītā, Ed. Belvalkar, Sripad Krishna, Bilvakunj Publishing House, Poona, 1941.

BhPu — *Bhāgavata-purāṇa* – Tr. Tagare, G.V.; Vols. 7-11; Motilal Banarasidass Publishers Pvt. Ltd, Delhi

BS(SKHY) — *Bhakti-sāgarādi (astāṅgayoga)* by Caranadasa; Pub. Khemaraj Sri Krishnadas Sri Venkateswara Press Bombay, Samvat 2030; Śake 1894.

BrNPu — *Brhannāradīya-purāṇa (pūrva-khaṇḍa).*

Caraka Samhitā— Ed. R. K. Sharma, Bhagavan Dash, Chowkhamba Sanskrit Series Office, Varanasi, 2005.

DU — *Darśanopaniṣad* – Ed. Shastri, A. Mahadeva, Pub. Adyar Library and Research Centre, Adyar, Madras, 1983.

DP — *Dharma-putrikā* (ms.) – ms. No.4-5364, Sub. Purāṇa 13, Catalogue Vol.8 No.140; Nepal-German Manuscript Preservation Project, National Archives, Kathamandu, Nepal.

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DBU — *Dhyānabindūpaniṣad* – Ed. Shastri, A. Mahadeva, Pub. Adyar Library and Research Centre, Adyar, Madras, 1983.

GPu — *Garuda-purāṇa* – Tr. Shastri, J. L.; Vols.12-14; Motilal Banarsidass Publishers Pvt. Ltd; Delhi.

GhS — *Gheraṇḍa-saṃhitā*— Ed. Swami Digambarji & Gharote, M. L., Pub. Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1978. It is a critical edition based on 14 manuscripts and 6 printed texts. It describes 32 āsanas.

GP — *Gorakṣa-paddhati*— Srivenkata Steam Press, Mumbai, 1954.

GŚ — *Gorakṣa-śatakam* – critically edited by Swami Kuvalayananda and Shukla S.A., Pub. By Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1958.

HMY — *Hema-candra yoga-śāstra* of *Hema-candrācārya*; Pub. Prakrit Bharti Academy, Jaipur, 1989.

HP(K) — *Haṭhapradīpikā* of *Svātmārāma* – critically edited by Swami Digambarji and Kokaje, Raghunatha Shastri; Pub. by Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1970. It is based on the consultation of more than 100 manuscripts.

HP(10ch) — *Haṭhapradīpikā* of *Svātmārāma* (10 chapters) with yoga-prakāśikā Commentary by *Bālakṛṣṇa*, Ed. by Gharote, M. L. & Parimal Devnath; Pub. by The Lonavla Yoga Institute (India), Lonavla, 2001.

HP(ms.) — *Haṭhapradīpikā* (VI chapters) also as *Siddhānta-muktāvalī*; MS No.6756; Rajasthan Pracya Vidya Pratisthan, Jodhpur.

HPJ — *Jyotsnā-ṭīkā* on *Haṭhayoga-pradīpikā* published by The Theosophical Publishing House, Adyar, 3rd ed.1949.

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HR — *Haṭharatnāvalī* of *Śrīnivasayogī*; critically edited by Gharote, M. L, Parimal Devnath and Jha, Vijaykant; Pub. by The Lonavla Yoga Institute (India); Lonavla, 2002. It gives names of 84 āsanas and describes some of them.

HSC(ms.) — *Haṭha-saṅketa-candrikā* of *Sunderadeva*; Acc. No.29948; Varanasi Sanskrit University Library; Benaras.

HTK — *Haṭha-tattva-kaumudī* of *Sundaradeva* (ms.) deposited in Benaras Sanskrit College, Abhinav Sangraha, No. 4808/1/37 also known as *haṭha-sarvasva-kaumudī*.

Jn — *Jñāneśvarī* — Ed. by Rajawade, Visvanath K., Government Central Press, Mumbai, 1960.

JM — *Joga-mañjarī (ms.)*— Acc.No.6543; Rajasthan Prācya Vidyā Pratisthān, Bikaner (Rajasthan).

JP — *Joga-pradīpikā*— Ed. by Gharote, M. L and Pub. by Rajasthan Oriental Research Institute, Jodhpur, 1999. It describes 84 āsanas many of them are similar to those described in *Yogāsana-māla (sacitra)*.

KāPu — *Kālikāpurāṇam* (Part II)— Tr. by Shastri, B. N., Nag Publishers, Jawahara Nagar, Delhi-7; 1991.

KKH — *Kapāla-kuraṇṭaka-haṭhābhyāsa-paddhati,* ms. No.46/440 deposited in Bharat Itihas Samsodhak Mandal, Pune. It is incomplete. It describes 112 āsanas along with *ṣaṭkarmas, prāṇāyāmas* and some *mudrās*.

KSU — Kṣurikopaniṣat – The Yogopanisads with the commentary of Sri-upanisad Brahmayogin- Ed. Shastri, A. Mahadeva, Adyar Library and Research Centre, Adyar, Madras, 1983.

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Medical and Health Encyclopaedia, The New Complete, Richard J. Wagman, Ferguson Publishing Company, Chicago, 2000.

MnL — *Mānasollāsa* of *Sureśvarācārya*; Ed. Swami Harshananda; Ramkrishna Math, Bangalore, 2nd Ed. 1999.

MBU — *Maṇḍala-brāhmaṇopaniṣat* – The *Yogopaniṣads* with the Commentary of Sri-upanisad Brahma-yogin, Pub. Adyar Library and Research Centre, Adyar, Madras, 1983.

MtS — *Matsyendra-saṃhitā* (Part I) — Ed. Sensharma, Debabrata, Pub. The Asiatic Society, 1, Park Street, Calcutta, 1994.

NBU — *Nādabindūpaniṣad* – The Yogopanisads with the Commentary of Sri-upanisad Brahmayogin – Ed. Sastri, A. Mahadeva, Pub.Adyar Library and Research Centre, Adyar, Madras, 1983.

PYP — *Pātañjala-yoga-pradīpa* on *Yoga-sūtras* of *Patañjali* by Tirtha, Sri Swami Omananda, Gita Press, Gorakhpur, 1960.

PYS — *Pātañjala-yoga-sūtrāṇi* – Pub. Anandasrama, Pune, 1932.

PVS — *Pavanavijaya-svarodaya* by Alakhdasa, ms. No.33; Sidhia Oriental Instt., Ujjain.

RY — *Rudrayāmalam (uttara-tantram)* — Ed. Rai, Ramkumar; Pub. Krishnadasa Academy, Varanasi, 1986.

ŚnU — *Śāṇḍilyopaniṣat* – The *Yogopaniṣads* with the commentary of Sri-upanisad Brahmayogin, Ed. Shastri, A. Mahadeva, Pub. Adyar Library and Research Centre, Adyar, Madras, 1983.

ŚT — *Śāradā-tilaka* — zerox copy obtained from Gudrun Buhnemann.

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SKS *Satkarma-samgrahaḥ* of *Cidghanānanda-nātha*, Ed. & Tr. Harshe, R. G., Yoga Mimamsa Prakasana, Kaivalyadhama, Lonavla, (Poona), 1970.

SŚe *Siddhānta-śekhara (kāmya-kānda)*— (ms.) by Vishvanath, ms. No. C-816, ORI, Mysore.

SSP *Siddha-siddhānta-paddhati* of *Gorakṣanātha*, Ed. tr. Gharote, M. L. & Pai G. K., The Lonavla Yoga Institute India, Lonavla, 2005.

ŚS *Śiva-saṃhitā* – Ed. Swami Mahesananda, Sharma, Baburam et., Pub. Kaivalyadhama S.M.Y.M. Samiti, Kaivalyadhama, Lonavla (Maharashtra),1999.

ŚYDi *Śiva-yoga-dīpikā* by Sadasiva Yogisvara, Ed. by Natu, Ganapat Rao Yadava Rao, Anandasrama Sanskrit Granthavali, No.139, 2nd Ed. 1978.

Susruta Samhita.

TŚU *Triśikhi-brāhmaṇopaniṣad*– The *Yogopaniṣads* with the Commentary of Shri-upanisad Brahmayogin – Ed. Shastri, A. Mahadeva, Pub.Adyar Library and Research Centre, Adyar, Madras, 1983.

VS *Vasiṣtha-saṃhitā (yoga-kānda)*— Ed. Swami Digambaraji, Jha, Pitambar etc., Kaivalyadhama S.M.Y.M. Samiti, Lonavla, (Pune), 1984.

VPu *Vāyu-purāṇa* – Tr. Tagare, G. V., vol.37-38, Motilal Banarasidass Publishers Pvt. Ltd; New Delhi.

VB *Vyāsa-bhāṣya* – *Sāṅga-yoga-darśanam*, Kashi Sanskrit Series, Benaras, 1935.

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YMS *Yoga-āsanamālā sacitra* (ms.) No.5450, Rajasthan Oriental Research Institute, Jodhpur. Written by Jaitaram. Copied by Swami Sobharama of Khatipur on *śuddha* 5 on Wednesday in *saṃvat* 1846. It contains 108 *āsanas* all illustrated and described. Some of the 12 *āsanas* are repeated. Many of the *āsanas* are described in *Jogapradīpikā* by Jayatarama.

YB *Yoga-bīja* of *Gorakṣanātha*, Ed. Awasthi, Brahmamitra; Swami Keshwananda Yoga Institute, Roop Nagar, Delhi, V.S.2042.

Yci (G) *Yoga-cintāmaṇi* (Godavara Misra), ms. No.220/1882-83; Bhandarkar Oriental Research Institute, Pune.

Yci(Ś) *Yoga-cintāmaṇi* of Sivananda Sarasvati, ms. No. MaI/312, D-74, Tubingen Univ. Library.

YCU *Yoga-cūḍāmaṇyupaniṣad* – The *Yogopaniṣads* with the Commentary of Shri-upanisad Brahmayogin- Ed. Shastri, A. Mahadeva, Adyar Library and Research Centre, Adyar, Madras, 1983.

YKU *Yoga-kuṇḍalyupaniṣad* – The *Yogopaniṣads* with the Commentary of Shri-upanisad Brahmayogin – Ed. Shastri, A. Mahadeva; Adyar Library and Research Centre, Adyar, Madras, 1983.

YMi *Yoga-mīmāṃsā* (Vol.VI,No.1), 1956; Swami Kuvalayananda, Kaivalyadhama S.M.Y.M. Samiti, Lonavla, Pune.

YR *Yogānanda-rasāyanam* (ms.) No.12500; Oriental Institute, Baroda.

YP *Yoga-pradīpaḥ* by Mangala Vijayji, Pub. Hemchand Subchand Shah, Calcutta, B.S. 1996.

YRah(N) *Yoga-rahasya* of *Śrīnātha-muni*; Krishnamacarya Yoga Mandiram, 13, 4th Cross Street, Ram Krishna Nagar, Chennai, 998.

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YRs *Yoga-rasāyana* – by Swami Brahmananda

YRn *Yogārṇava.*

YAs *Yogāsanam (sacitra)* — ms. No.63548/15294 deposited in the Rajasthan Pracyavidya Pratisthan, Bikaner. It contains 108 illustrations of āsanas but only 17 āsanas are described in Hindi language.

YSS *Yoga-sāra-saṅgraha*— Ed. Pavan Kumari.

YSC *Yoga-siddhānta-candrikā* of Narayana Tirtha, Ed. Karnataka, Vimala; Chowkhamba Sanskrit Series Office, Varanasi, 2000.

YŚD *Yoga-śāstra of Dattātreya-* (ms.) – Acc. No.4107; Oriental Institute, Baroda.

YŚU *Yoga-śikhopaniṣad* – The *Yogopaniṣads* with the Commentary of Shri-upanisad Brahmayogin – Ed. Shastri, A. Mahadeva; Adyar Library and Research Centre, Adyar, Madras, 1983.

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YTU *Yoga-tatvopaniṣad*– The *Yogopaniṣads* with the Commentary of Shri-upanisad Brahmayogin— Ed. Shastri, A. Mahadeva, Adyar Library and Research Centre, Adyar, Madras, 1983.

YY *Yoga-yājñavalkya* – Tr. Mohan, A. G., Ed. by John, J. Ely; Ganesh & Co., Madras.

YuB *Yuktabhavadeva* of *Bhavadevamiśra,* Ed. Gharote, M. L. and Jha, Vijaykant, Pub. by The Lonavla Yoga Institute (India), Lonavla, 2002.

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Introduction

Evolution is 'dis-ease'. **Involution** is remedy. The very process of creation by which one comes into life, is beset with suffering, pain and travails. To roll back this process of life is the only cure.

This observation is not a dry philosophical speculation born out of intellectual exercise based on mere rational thinking. Nevertheless, it is the 'realization' of the ancient sages who arrived at this conclusion through implementation of higher Yogic techniques of meditation during their life-time.

Due to interaction of guṇas— satva, rajas and tamas, this process of life gets manifested as the first breath through its 'spandana' (vibration) of prāṇa. With the 'breath', principle of rajas being actively involved behind it, all other signs of life as mental faculty, bodily functions (which according to Yoga are actually mere expressions of 10 different works of prāṇa) come into being. Had there been no movement of prāṇa, there would have been no mind and rest all other consequent complexities. Therefore, the Yogīs have, to get rid of this, suggested to control the very 'movement' of breath, as a result of which all other 'activities' can be terminated. The state of 'Being' attained by this process is variously known as kevala, samādhi, apavarga etc.

It is variously discussed in all ancient traditions. It is well-known as 'sva-stha' ('svāsthya' meaning 'good health' has been derived from this word) to be established in one's own self which is free from all forms of 'dis-eases'.

In other traditional schools of thought, life is called as 'bhava-roga'[1]— participation in the process of life is the 'dis-ease'— a very big discomfort.

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1. Life is the cause of all diseases and sufferings. Coming into the very human life again and again is considered to be a disease itself (bhava- life, roga- disease). It causes suffering on all two planes of physical and psychic.

The ancient scriptures suggest development of an attitude of surrender to the Supreme Lord to overcome 'bhavaroga'. In the Gītā there are repeated suggestions for surrender to Lord for prevention of all future coming to life to avoid consequent suffering—

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते । —Gītā-7.14

— 'Those who surrender to me, overcomes this Māyā'.

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ —Gītā-8.16

— 'One who surrenders to me, does not come back to world'.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ —Gītā.8.15

— 'One who surrenders to me, does not come back to this transitory world full of suffering. They indeed are great who attain the Supreme State'.

To develop an attitude of surrender to the Lord, taking the name of God is an easy way out as suggested in this scripture.

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Human life is a combination of matter and non-matter. It will be of some use to know their nature at this point to get clarification on various principles and practices of Yoga.

Matter

Matter has characteristic features as fickleness, motion, change and shakiness. Matter is always on a move. By its very nature, it is unstable. Its condition, position, dimension, state and status change every split moment. A unit of matter (for example, an atom) is never the same in two different points of time and two locations (spaces) due to its inherent nature of being seized by force of change.

According to Indian classical philosophy, mind too is matter, therefore, mind is subject to change. Mind can only be identified as a process of thoughts constantly in a flux. We notice thoughts which are essentially in the form of letters, words and sentences changing each moment in the space of mind.

Matter comes under the scope of sense perception of mind. (It is indeed enigmatic how mental functions can be observed by mind itself).

This change is identified as suffering or causing suffering in human life. Therefore, a search for freedom from change (or suffering) is sought after. Quest for changeless or eternity is as primordial as human existence is.

It is postulated that there should be another principle altogether different from matter.

Non-matter

Non-matter inherits just the opposite characters to that of matter. Non-matter would be known that principle (as a source of creation) which never undergoes any change whatsoever at any point of time. As it is posited against matter, non-matter is supposed to remain in one state at all times and spaces.

Non-matter is variously known as Pure Consciousness, Self, Caitanya, Brahma etc.

Non-matter cannot be perceived by senses including mind.

Man vs. Nature

Through a natural process, a man is produced by the Nature who lives in the lap of Nature with aids provided by the Nature to finally merge in the Nature itself. Individuality is a sheer misnomer. Philosophically it is illusion. An individual

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nature, thus is actually an universal Nature. Even then, due to certain reasons, an individual commit some acts which are generally considered 'unnatural' without fully knowing the course of universal Nature, thus creating a scope for consequent illness. To make a comparison, animals seem to be close to the Nature in their way of living. Therefore they hardly fall sick, since they follow the law of Nature, particularly in eating, drinking and cohabitating.

Man has been equipped with reasoning. With this faculty in man, he can argue against and also ignore his signals sent by 'instincts', which spring from Nature indeed. Thus, he can neglect the instructions issued by the Nature for his wellbeing. Consequently, he can misuse and abuse his organism inviting troubles. Nature finds such as an unworthy.

Knowledge of Nature, its anatomy and physiology, its way of functioning would be a very powerful tool to prevent and combat a disorder in an individual.

Nature

Yoga has been developed, practised and taught in the lap of nature. Yogīs mostly preferred to live in the lap of Mother Nature. They carefully avoided 'pollution' of all kinds. Serenity of nature is quite conducive for concentration and also for maintenance of overall good health.

(a) Since the beginning of Industrial Revolution, there has been a steady flow of migration of people from their rural and natural habitat towards urban and semi-urban localities, which are generally thickly populated. Urban culture has its own set of inevitable factors causing distress in man. It has its own kind of 'pollution'.

(b) True pursuit of spirituality actually is a sincere effort to understand the very nature of creation and universe. On the contrary modern scientific studies, in a guise to understand the rationality of the creation, not only meddles with its process but also interferes with its smooth functioning. This unwanted interference is highly unwarranted, since it has caused immense destructionn so much so that at present we are witnessing irreversible threat of 'global warming'. Such catastrophic development has wide spread implication on health of all of us.

(c) In the same line, there has been a plethora of chemical interference in almost every walks of modern life, be it medical treatment of a disease, plant and

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crop protection, animal husbandry and so on. Undue and unwanted spread of chemicals is evidently taking its toll on human health. This problem is often aggrieved many folds when general ethics in the practice of medicines is given a go by for whatever reason.

(d) World has witnessed advent of space age at the back of industrial revolution. And now is the time of information technology. Experts of this new-found development hold that quantity of information, in a general estimate, can double up in each year. In such an event, as human mind would be exposed to it, pressure and stress on it will only be inevitable. Its repercussion on health can also be imagined.

(e) Third world countries are witnessing an unabated explosion in population. It is putting pressure on its limited natural resources. Strife due to insecurity and frustration has gripped the inner self subconscious of men. This is a highly potential source of modern health disorders.

(f) Modern time is seeing one more development. It is market driven style of life. It is not an individual who can consciously and 'freely' choose his own way of living a peaceful life and enjoy bounty of happiness. It is consumerism and market that decide how one loves his life. To meet this external demand which is quite often unnecessary artificial and one is pushed beyond one's normal means. This is another cause of modern disease. Added to this is expensive modern gadget pouring into the market everyday. To meet up with its speed and complexity which are actually imposed on an individual is at the very cause of difficult health conditions.

(g) A typical characteristic feature of modern man is his liking for more and more comfort. His resistance even to minimum physical strain has left him vulnerable to poor and depleted immunity.

(h) Over and above all these and many more causes of modern day health problems, one more fine cause can be pointed out as lack of contentment. Man has many priorities. In this list, contentment has no placeṇ be it for poor or rich. As if nothing or no amount of wealth can satisfy him.

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Introduction

Study of Haṭha texts brings out a point clearly to mind that on certain issues, Haṭha has relied on Āyurveda. For example, understanding of doṣas (three humours), marmas (vital points), food values, human physiology etc. It is therefore felt that a little explanation of a few principles of Āyurveda will be helpful in establishing a relationship of those available in Haṭha.

Origin of Āyurveda

The science of Āyurveda, which is a sub-Veda, has originated from Ṛgveda. The word Āyurveda has been formed out of two words— Āyuḥ and Veda. Āyuḥ means 'life' and Veda means 'wisdom' or 'knowledge'. This science of Āyurveda deals chiefly with the nature of 'life', means to maintain good health and its promotion. Therefore, it is called Āyurveda.

'Āyuḥ' means life span as per Amarakośa-2.8.120— Āyurjīvitakālaḥ— Āyuḥ is the life span that is time counted from birth to death.

Āyuḥ has been defined by Caraka in Caraka Saṃhitā-Sūtra-1.42 in the following words:

एति गच्छति इति आयुः ।
शरीरेन्द्रियसत्वात्मसंयोगो धारि जीवितम् ।
नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ॥

—Life involves association of physical body, senses, satva (mental faculty) and Ātmā.

Āyuḥ— According to Caraka Saṃ.Sūtra-30.22: a) cetanānuvṛtti, b) jīvita, c) anubandha and d) dhāri are the synonyms of āyuḥ (life span or life).

1: From the moment of conception until last breath, consciousness flows without any breach. Since consciousness is eternal and Absolute, it continues even before and after the body comes into being or falls on death. However, an ordinary individual may not be able to experience consciousness before birth and after death, provided one is evolved fully as a spiritual person. This issue of consciousness continuing for ever has been very well addressed in the Kaṭhopaniṣad. In case of continuation of caitanya during sleep state, it is quite evident from the fact that there is no discontinuity. Had it been so, one would have not expressed the experience of sleep to be a sound one or otherwise. This substantiates the view that consciousness is eternal and Absolute.

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a) Cetanānuvṛtti— Life means continuity of consciousness during a particular (variable to individual to individual) duration of time. This continues from the very moment of inception.[1]

b) Jīvita— The above mentioned continuity of consciousness keeps the act of keeping one 'alive' (jīvita).[2]

c) Anubandha— That very factor which transmigrates from one body to another.

d) Dhāri— A factor which prevents the body from death.

Āyurveda is also explained by Caraka in the following verse:

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ Caraka-Saṃ-Sūtra-1.41

According to Āyurveda, there are certain (food) articles and conditions which are favourable to good life, whereas there are others which are not. Favourable articles and conditions bring about happiness and joy to a person, while unfavourable conditions do not. Therefore, it is necessary to acquire the knowledge of the objects and conditions along with their properties, quality and effect on the body and mind for healthy long life.

Therefore, it is called Āyurveda.

Ātmā coming into life

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये ।
स्त्रियाः प्रविष्ट उदरं पुंसो रेतः कणाश्रयः ॥— Śrīmadbhāgavatam- 3.31.1

— 'Jīva, due to action performed in the past life, with an intense desire to come into human life, makes use of semen (sperm) of a man as vehicle and then enters into the garbha (ovum in the womb) of a woman'.

Suśruta-śā-2.55 says the same in the following lines:

कर्मणा चोदितो येन तदाप्नोति पुनर्भवे ।
अभ्यस्ताः पूर्वदेहे ये तानेव भजते गुणान् ॥

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2. Life or one being alive. Life or jīvana is generally described as combination of physical existence, functioning of sensory faculties including the psychic, in consonance with the soul. Though consciousness is eternal, sometimes a time span of experiencing it directly is called as jīvana or life or āyuḥ.

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This karma done in the previous life is also called as daiva—पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते।

Caraka Saṃhitā-śā-4.4 substantiates this standpoint:

तत्र पूर्व चेतनाधातुः सत्वकरणो गुणग्रहणाय पुनः प्रवर्त्तते। स हि हेतुः कारणं निमित्तमक्षरं कर्त्ता मन्ता वोधता वोद्धा द्रष्टा धाता वह्मा विश्वकर्मा विश्वरूप पुरुषः प्रभवोव्ययो नित्यो गुणग्रहणं प्रधानमव्यक्तं जीवो ज्ञः प्रकुलश्चेतनावान् प्रभुश्च भूतात्मा चेन्द्रियात्मा चान्तरात्मा चेति

— 'Ātmā gets associated with the mind which is a cause and then this Ātmā (Jīva) according to action performed in the previous life, becomes eager to enter in mahābhūtas or tri-guṇas. Jīvātmā takes up a body according to the merit of the mind (satva). Thus Jīvātmā comes into the gross body. This Ātmā is also called variously as hetu, kāraṇa etc'. The same has been said in the Gītā.6.43 तत्र तं वुद्धिसंयोगं लभते पौर्वदेहिकम्.

Jīva comes into the womb through śukra (sperm) and śoṇita (ovum). It is called Ātmā: स आत्मा गर्भाशयमनुप्रविश्य शुक्रशोणिताभ्यां संयोगमेत्य गर्भत्वेन जनयत्यात्मनात्मानम् आत्मसंज्ञा हि गर्भे — Caraka-śā-3.12.

Principle of Pañcabhūtas in Āyurveda

Āyurvedika Ṛṣis accept that every object in the universe including the living creatures are created of five basic elements. Thus Āyurveda agrees with the physiological speculation of five bhūtas as described in Sāṃkhya system of Kapila.

Caraka-sū-26.10 says:

सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे तच्चेतनावदचेतनं च। तस्य गुणाः शब्दादयो गुर्वादयश्च द्रवान्ताः —

– 'Even though all the categories of living and non-living beings or objects are essentially constituted of five elements, a living being is distinguished from its counterpart due to its sensory activities caused due to its attachment towards Ātmā. Contrariwise, non-living objects do not have any sensory activity'.

The five elements are permuted and combined in a particular way in all things. This arrangement or proportions of the elements has been explained under the scheme of Pañcīkaraṇa which is explained as follows:

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Microcosmic Scheme of Creation			
State	śarīra (body)	components	called as
Jāgrat (waking state)	sthūla-śarīra (gross body)	five elements	Viśva
Svapna (dreaming state)	sūkṣma-śarīra (subtle body)	air and ether	Taijasa
Suṣupti (deep sleep)	liṅga (kāraṇa)-śarīra (causal body)	pañca-tanmātrās	Prājña

Microcosmic Scheme of Creation			
State	śarīra (body)	components	known as
suṣupti state	māyā	'm' of OM	Cosmic self
svapna	subtle body	'u' of OM	Sūtrātmā or Hiraṇyagarbha
jāgrat	gross universe	'a' of OM	Virāṭ

Pañcīkaraṇa (as has been described in Pañcīkaraṇa-vārtika of Sureśvarācārya which in brief) is as follows:

Thus there are three phases of the individual Self corresponding to the three phases of the three planes of phenomenal appearance of the universal spirit.

How do the five basic elements are permuted and combined to create an object in the universe is explained in the texts of Vedānta. It is said in Vedāntasāra:

पञ्चीकरणं तु आकाशादिषु पञ्चस्वेकैकं द्विधा समं विभज्य तेषु दशसु भागेषु मध्ये प्राथमिकान् पञ्च भागान् प्रत्येकं चतुर्द्धा समं विभज्य तेषां चतुर्णा भागानां स्वस्वद्वितीयार्धभागं परित्यज्य भागान्तरेषु संयोजनम् तदुक्तं वेदान्तसारे – Vedāntasāra-I.28.

In the process of pañcīkaraṇa each bhūta is divided into two equal parts. One of this half part is divided into four equal parts. The one-eighth part of each element is taken and merged in half-part thus completing one element. Half-part of an element and one-eighth of other four elements make one element. In the state of non-quintiplication (apañcīkṛta-bhūta) the element remains in its pure form. While having been quintiplicated, every element constitute all other elements also in the given proportion. Therefore, an element possesses *guṇa* (quality) of

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other elements too. An element is known by the name of that element which contributes fifty percent.

Also in Pañcadaśī

द्विधा विधाय चैकैकं चतुर्द्धा प्रथमं पुनः
स्वस्वेतरद्वितीयांशैर् योजनात् पञ्च पञ्च ते –Pañcadaśī-I.27.

(The theory of quintiplication wherein the five elements which remain non-quintiplicated before creation, at the time of creation are quintiplicated combined with each other in a particular ratio as follows:— each of the five elements is divided into two equal parts. Thus, the number becomes ten. Out of the ten, the first five of the five elements are each subdivided into four equal parts. Again, leaving one-half of each element, to the other half is added to on of these quarters from each of the other four elements).

ākāśa has the quality of śabda
vāyu has———————— śabda and sparśa
agni ————————————śabda, sparśa and rūpa
jala ————————————śabda, sparśa, rūpa and rasa
pṛthivī ————————————śabda, sparśa, rūpa, rasa and gandha

A tiny seed which is already a combination of five elements, during the process of sprouting and growing, gets further nourished or supported by five elements. The seed is sprouted and supported by five elements. The seed is sprouted in the soil (pṛthvī), which is also helped by jala (water), heat (agni) or prakāśa (light), prāṇavāyu (air) and space (ākāśa). In absence of all these (external) elements growth of a sprout from a seed cannot take place. The same is true in case of the making of a pot wherein all elements contribute accordingly. So also in the process of the growth of a human being in and outside the womb.

This is succinctly described by Suśruta-śā-5.3:

तं चेतनावस्थितं वायुर्भजति । तेज एवं पचति, आपः क्लेदयन्ति, पृथिवी संहन्ति, आकाशः विवर्धयति

– 'Life of a human being in the womb is moved by vāyu, heated up of fire (agni), kept moistened by water (jala), solid by (pṛthivī) and growth by space (Ākāśa) elements'.

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Relevance of the theory of pañcabhūtas

Pañcabhūta theory is helpful in all the various principles of Āyurveda many of which are accepted in the Haṭhayoga system especially in the context of therapeutic recommendations. A few of the points may be as follows:

a) Material effects are based on elements of earth etc.,

b) All the bodily constituents are formed of five elements,

c) Five senses are of the nature of five elements,

d) Marmas (vital points) function on the principle of five elements,

e) Differentiation of various objects in the body is made on the basis of five elements,

f) Three humours can be well understood only with the help of five elements,

g) Due to variation in the proportion of five elements, six basic tastes (rasas) such as madhura (sweet), amla (sour), lavaṇa (saline), kaṭu (hot), tikta (bitter) and kaṣāya (astringent) are tasted,

h) These six tastes (rasas) of the nature of five elements are responsible for doṣa prakopa (aggravation) and doṣa praśama (pacification),

i) Pañcabhūtas are closely related to five bhūtāgnis,

j) Contribution of pañcabhūtas in the growth of a fetus,

k) Theory of five elements plays a very significant role in effective diagnosis of a disrder.

The above points indicate the significance of five elements thorough knowledge of which is necessary to grasp the very essence of therapy – Yogic as well as Āyurvedic.

Theory of tridoṣa (three humours)

According to Āyurveda, there are three basic humours in human body.

Theory of five elements finds application through the theory of three humours in Āyurveda. The ancient sages have observed the dominant role played by three elements—vāyu (air), agni (fire) and jala (water) in five elements. On this basis they have formulated the principle of tri-doṣa i.e. vāta, pitta and kapha.

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These are basically of the nature of five elements, but practically they have been found to have predominance of three elements of vāyu, agni and jala respectively.

Thus,

Vāta doṣa has predominance of vāyu and ākāśa elements

Pitta dośa ——— agni element, and

Kapha doṣa ——— jala and pṛthvī elements

Human body is constituted of five elements. All body functions are conducted by tri-dośas. Five elements give physical entity to the body. Tri-doṣas give it a biological entity.

Disturbance in the balanced state of three humours is the prime cause of illness. Caraka says—रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता – diseases occur due to imbalance in the humours. Good health is brought about by restoring and establishing a balanced condition among the humours. This principle of Āyurveda has been accepted and also explored by Haṭhayogic system and accordingly various texts on Haṭhayoga have suggested numbers of methods to establish and maintain a balanced state of the humours.

The characteristic features of Tridoṣa (triad of humours)

The characteristic features of each of these humours are noted as below:

i.vāta-doṣa:

रुक्षः शीतो लघु सूक्ष्मश्चलोऽथ विशदः खरः ।
विपरीतगुणैर्द्रव्यैर्मारुतः सम्प्रशाम्यति ॥

Natural or non-vitiated qualities of vāta are rukṣa (roughness), cold, lightness, subtlety, mobility, viśada (expanded) and khara (sharp).

Vāta, when vitiated, can be pacified with the objects or articles (food or medicine) having the opposite qualities such as – snigdha (smooth), uṣṇa (heaty), guru (heavy), sthūla (heavy), sthira (stable), picchila (slippery), and ślakṣṇa (fine). Such articles may be as follows— taila (oil), trikaṭu (śuṇṭhi – dry ginger, marica –black pepper and pīppali), pīpalāmūla, āmalakī, guggulu, saindhava (rock salt), fenugreek, śilājīta, Cyavanaprāśa, śatāvarī, madhuyaṣṭi, aṣṭavarga, ajavāyana, raisin and castor oil etc.

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ii. pitta-doṣa

Pitta is uṣṇa (heaty), drava (liquid), yellowish andṃor bluish in colour, satva-guṇa-pradhāna (predominance of satva), and kaṭu (bitter).

पित्तमुष्णं द्रवं पीतं नीलं सत्वगुणोत्तरम् ।
कटुतिक्तरसं ज्ञेयं विदग्धं चाम्लतां व्रजेत् ॥

—'When pitta gets vitiated, it turns sour in taste. There are five kinds of pitta which are 1. pācaka (digestive), 2. bhrājaka, 3. rañjaka, 4. ālocaka and 5. sādhaka.

i. pācaka— pitta that resides in agnyāśaya is fiery in nature. It is small in quantity. It helps digestion of food.

ii. bhrājaka— pitta that is in the skin, gives colour to the body which also absorbs and assimilates contents of lepa (ointment) and abhyaṅga (oil massage).

iii. rañjaka— pitta that is in yakṛta, which comes out through vomiting converts rasa into rakta.

iv. ālocaka— located in the eyes, pitta enables one to see objects.

v. sādhaka— pitta that resides in the hṛdaya (heart) region is the source for medhā (buddhi) and prajñā (wisdom).

Pitta when vitiated can be pacified by using the (food and such other articles) which have opposite qualities to that of pitta. These are—pūrṇa snigdha (well lubricated in oil), śīta (cool), mṛdu (soft), sāndra (wet), sthira (stable), madhura (sweet), tikta (bitter), and kaṣāya (astringent). Such articles may be listed as below— āmalakī, madhuyaṣṭi, drākṣā (raisin), sugarcane juice, crystal sugar, pomegranate, sandal, lotus, khas (poppy seeds), tṛṇa (grass), pittapāpaḍā, paravara, nāgakeśara, jāmbula (black berry), uśīra, nāgaramothā, dhaniya (dry coriander), sugandhabālā, śatāvarī, durvārasa (juice of grass), nimba, cirāyatā, kuṭakī, pravālapiṣṭi, muktāpiṣṭi, rajatabhaṣma, godugdha (cow milk), rose etc.

iii. kapha-doṣa:

कफः स्निग्धो गुरुः श्वेतः पिच्छिलः शीतलस्तथा ।
तमोगुणाधिकः स्वादु विदग्धो लवणो भवेत् ॥

Phlegm is snigdha (smooth), guru (heavy), śveta (white in colour), picchila (slippery), śītala (cool), tamoguṇi (causes inertia) and sweet. When vitiated, it tastes salty.

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Phlegm is of five kinds— i) kledana, ii. Snehana, iii. Rasana, iv. Avalambana and, v. śleṣmaka.

i) kledana— kapha located in the āmāśaya (big intestine) is of the nature of kledana (moistening),

ii. Snehana—in the head it causes snehana (lubrication),

iii. Rasana—in the throat it has rasana (taste) effect (to food),

iv. Avalambana—in the heart region it takes avalambana (support), and

v. śleṣmaka— located in the joints, it offers stability to the body.

When vitiated, kapha can be pacified with articles which are of opposite qualities to that of kapha, which may be named such as— laghu (light), uṣṇa (heat producing), kaṭhina (hard), rukṣa (rough), kaṭu (bitter in taste), cala (mobile), and viśada.

A few of the articles having such qualities are— śuṇṭhi (dry ginger), marica (black pepper), pīppali, pīpalāmūla, citraka, jīraka, saindhava (rock salt), kākaḍāśṛṅgī, puṣkaramūla, javāsā, haridrā (turmeric), elā (cardamom), ajavāyana, gojihvā (cabbage) etc.

Tridoṣas if aggravated can and should be treated through institution of pañcakarma— snehana, svedana, vamana, virecana and vasti.

Six rasas (basic tastes) can be helpful in treating tridoṣas:

No.	Taste produced	Involved mahābhūta	Doṣa/s to be attenuated	Doṣa/s may be vitiated
1.	Madhura (sweet)	Jala (water), pṛthivī (earth)	Vāta (airy, dryness)	Kapha (phlegm)
2.	Amla (sour)	Pṛthivī, agni (fire)	Vāta	Pitta, kapha
3.	Lavaṇa (salty)	Jala, agni	Vāta	Pitta, kapha
4.	Kaṭu (bitter)	Vāyu (air), agni	Kapha	Pitta, vāta
5.	Kaṣāya (astringent)	Vāyu, pṛthivī	Pitta, kapha	Vāta
6.	Tikta (bitter)	Vāyu, ākāśa (ether)	Pitta, kapha	Vāta

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Definition of svāsthya[1] (wellbeing):

A. According to Āyurveda health or wellness is an all-encompassing phenomenon of a human being, since one invariably lives on all these planes. Idea of wellbeing in relation to these levels is being described in short below:

i. Physical health

समदोषः समाग्निश्च समधातुमलक्रियः ।
प्रसन्नेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ Suśruta-sū-15. 40

A state of equilibrium in doṣas (five varieties of vāta, five varieties of pitta and five types of kapha), agnis (jaṭharāgni, dhātu-agni), dhātus (rasa, rakta etc. which are seven in number), malas (faeces, mūtra -urine and sveda-sweat etc.) and kriyās (sleep, walk etc.), Ātmā, indriyas and mind in cheerful state. This indicates good health for a person.

ii. Psychic health

वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः ।
मानसः पुनरुद्दिष्टो रजश्च तम एव च ॥ Caraka-sū-1.57

—'Mental doṣas are (of the nature of) rajas and tamas. Satva is not considered a defect. It is a merit'.

Conversely, heightened state of satva-guṇa can be said to be the basis of good mental or psychic health.

iii. Spiritual health

रजस्तमोभ्यां युक्तस्य संयोगोऽयमनन्तवान् ।
ताभ्यां निराकृताभ्यां तु सत्ववृध्या निवर्त्तते ॥ Caraka-śā-1.36

— 'Rajas and tamas are attached to Puruṣa. This causes bondage of karma which propels a Puruṣa from avyakta (un-manifest) state to vyakta (manifest) state (coming to life). This is also called as upadhā'.

अव्यक्ताद् व्यक्ततां याति व्यक्तादव्यक्ततां पुनः ।
रजस्तमोभ्यामाविष्टश्चक्रवत् परिवर्त्तते ॥ Caraka-śā-1.68

—'When rajas and tamas are detached from mind, all sufferings are overcome and one experiences absolute peace. This is also called as mokṣa (Relief)' or spiritual health'.

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1. The word Svāsthya which generally means 'health', denotes the state of 'Being'. It is variously and profusely described and discussed in all ancient texts. It is derived from 'sva-stha' which means to merge or be established in the Self.

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मोक्षो रजस्तमोऽभावात् बलवत्कर्मसंक्षयात्।
वियोगः सर्वसंयोगैरपुनर्भव उच्यते॥ —Caraka-śā-1.142

Caraka has also described and prescribed yoga for gaining mokṣa or spiritual health.

योगे मोक्षे च सर्वासां वेदनानामवर्त्तनम्।
मोक्षे निवृत्तिर्निशेषा योगो मोक्षप्रवर्त्तकः॥ Caraka-śā-1.137

—'Merging of Ātmā in Paramātmā is Yoga. In fact, highest state of mental health is mokṣa. This is achieved by the eight-fold path suggested by Patañjali'.

B. Definition of health in modern medical science: It is described in many ways. Most aptly it involves looking your best, feeling your best and also performing to the best of your capability. In a totally healthy body, stamina, strength, and flexibility have been brought to peak levels of development.

C. WHO's definition of health: Health is a state of complete physical, mental and social wellbeing and merely absence of disease or infirmity.

It will be clear from following lines that these definitions toe the line of Yogic way of integrated health, which is not just absence of disease, but also feeling good within as well.

D. Yoga defines health as:

i. according to Patañjali:

Though in Yoga Sūtra of Patañjali a definition of health is not available, it may be gathered from study of PYS, that for Patañjali health should mean all-round wellness of a person, his physical health, highly balanced state of mind, favourable natural and social environment, and also high spiritual growth. One who enjoys all such privileges should be considered a healthy person.

ii. according to Haṭhayoga:

Definition of health in Haṭha should not be different from that of Patañjali. However, Haṭha texts are very particular in describing the state of health when they say,

'Slimness of body, cheerful face, hearing of mystical sound, brightness in eyes, sense of well-being, control over bindu, increase in gastric fire and purification of nāḍīs stand for Haṭhasiddhi'. Health here can be equated with success in Haṭha (HP10ch.IV.71).

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There is no doubt that in recent times modern science of medicine has made spectacular advancement in developing new drugs and highly sophisticated machinery to detect and diagnose many diseases on their very onset itself. Early detection has helped tremendously in preventing many widespread diseases which some years back would wipe out a huge chunk of population in one swift move. Certain diseases otherwise considered to be dreaded and therefore difficult to alleviate and also which have been practically crippling the humanity, have also been very much eradicated successfully. These are commendable achievements. The medical science was taking a sigh of relief. However, Nature has had something else in store. A set of modern ailments broke out silently and steadily. This was to the very surprise of the men of medicine. These are the diseases psychosomatic in nature which could not be so very easily diagnosed and overcome by even the most modern machines and drugs. In addition, 'specialization' in science of medicine reduced a human being almost to the level of a lifeless matter. Side effects of various drugs proved to be more frustrating than the diseases themselves. As if it was not enough. Then people found that the cost of modern treatment is more painful than the disease. On top all of these, rampant unethical practice in medical profession has just been badly scathing the suffering lot than even the scalpel.

World slowly woke up to realize the advantages of Yoga, to stay fit and healthy through Yoga practices and slowing down the process of ageing.

Being predominantly and basically an esoteric system, how health issues have come to the centre-stage while learning and imparting Yoga lessons in contemporary times? On simpler terms, what is Yogic understanding of human health? How Yoga viewed human health in the backdrop of man's environment?

Yoga views a human being as a living organism as one single unit. It comprises various levels, parts and components having number of functions and activities each minute one of which is inseparably related to the entire being. It has Consciousness intermingled with non-conscious elements (matter). It breathes. This is the most prominent sign of life. It also closely relates to the surroundings it lives in. In addition, it enjoys a special relationship with a Force, which is understood by many as Supreme.

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All these are so very closely intertwined that it is almost impossible to segregate even any one factor from a human being and then the same human cannot be expected to be the same. All these factors together make a man. All these hold key to his health as well.

A man, according to tradition of Yoga, has divinity as the only potentiality due to which it comes to life, lives and (by its dictum) passes away (perhaps to come back again). Yoga is of the opinion that missing contact with this potentiality causes utter disintegration. This disintegration is the illness of all illnesses. When disintegration percolates to intuitive, psychic, emotional and physical planes, various symptoms or signs erupt. These are recognized as diseases.

Therefore, restoration of integrity is restoration of true and total health.

Yoga also says that the very process of evolution is illness. It is in fact this process of evolution which brings in suffering and ill health etc. Turning around this process is the way out. Involution is true health.

On more practical count, a man willing to enjoy good health, according to Yoga, needs to be in sync with his totality— his mental attitude, emotionality, behavioural pattern, values, ethics, morals, spiritual quest etc. It is inevitable for a human being to live with this very mundane world and it is also ideally correct to seek for detachment from the snares of the world. A normal personal and social life cannot be imagined by a man without the world and its innumerable objects around. Nevertheless, Yoga says that these very objects exert immense pressure on man thus snatching his awareness away from his centre. The more a man moves away from his 'centre' or core or divinity, the more he faces difficulty to come back. This lack of connectivity with the core or the self is ill health.

Diseases

In line with their causes, diseases can be divided in three categories:
i) Physical disease, ii) Psychic disease and iii) Spiritual disease

i) Diseases can be identified on physical plane such as fever etc.

ii) Psychic diseases are also known as psychological disorders many of which might manifest on physical level also. These may find the cause in negative thoughts and emotional disturbances (mainly predominance of negative emotions such as hate etc. or more classically identified as

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ṣadripus— six internal enemies such as kāma (lust or craving), krodha (anger), lobha (greed), moha (infatuation), mada (arrogance) and mātsarya (jealousy).

Gradual and systematic invasion of these ripus (vicious negative emotions) has been best described by Śrī Kṛṣṇa in the Gitā-2.62-63):

ध्यायतो विषयान् पुंसः संगस्तेषूपजायते
संगात् संजायते कामः कामात् क्रोधोऽभिजायते
क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति

"A person indulged deeply in material pursuit, develops attachment towards it. Attachment gives rise to hankering, from hankering springs anger, from anger follows delusion and failure of memory, from failure of memory, the loss of understanding which consequently results into perish".

Rooted primarily in desire (kāma), these emotions stealthily envelop and overpower the reasoning of a mind and finally lead to consequent disaster of the personality and person.

iii) According to Yoga which toes the line of Indian philosophical and spiritual ethos, the very coming into life has been considered to be a dis-ease. In various traditions, it is known as bhava-roga (life as a miserable process). To many it might sound not only an extreme standpoint but also a pessimistic one. On the face of it, it seems that holding up of such a view denies many good aspects that the life offers (even the possibility to transcend the misery of life is offered in the life itself). Therefore, a group of scholars criticizes the observation of Patañjali (sarvam duḥkham vivekinaḥ) to be a very pessimistic one. However, Patañjali's view is neither extremistic nor pessimistic. It is rather based on close observation of the reality of life and the consequent conditioning that it entails which binds a person irrespective of its being in the form of apparent happiness or sorrow.

Cause of disease

Doṣas are vitiated due to three reasons (Aṣṭāṅgahṛdaya-sū-1.20) asātmyendriyārtha-saṃyoga, prajñāparādha and pariṇāma:

a) **Asātmyendriyārtha-saṃyoga**— means – contact of the sense organs with their objects – atiyoga (over-indulgence), hīnayoga (poor indulgence) and mithyāyoga (false indulgence).

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b) Prajñāparādha— due to buddhi (dhī, dhṛti, smṛti) being disturbed, action on all the planes of manas, vāk and karma is performed improperly.

c) Pariṇāma— means seasonal effects are in excess (atiyoga, excessive heat in summer), poor (hīnayoga, less rainfall in rainy season) or false or improper (mithyāyoga, rain in winter).

Kṣudhā (hunger), pipāsā (thirst), jarā (old-age), mṛtyu (untimely death) are also considered as diseases (rogas) in the science of Āyurveda.

Modern causes of disease

Many of the modern diseases erupt mainly due to various reasons which are basically of the nature of lifestyle. This can be elaborated under various subheads such as:

i. Lifestyle: it includes food habits, lack of exercise, crave for physical comfort etc.,
ii. urban living: large number of people living in a crammed and limited space, sharing same air, lack of healthy sanitary conditions, etc.
iii. sedentary lifestyle: only work and no play,
iv. consumerism, market driven life, advertisement: causing restlessness in mind, lack of contentment and perverted outlook towards life.
v. depleted level of immunity due to various reasons.
vi. over-exposure to electronic gadgets.
vii. pollution of the environment.

Diseases are of seven types

Āyurveda classifies diseases in seven groups which are:

i. Ādibala-pravṛtta (genetic),
ii. Janma-bala-pravṛtta (congenital),
iii. Doṣa-bala-pravṛtta (disturbance in homoeostasis),
iv. Samghāta-bala-pravṛtta (traumatic),
v. Kāla-bala-pravṛtta (seasonal, such as cold and cough in the winter and rainy seasons),
vi. Daiva-bala-pravṛtta (spiritual), and,
vii. Svabhāva-bala-pravṛtta (natural).

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Cikitsā - Therapy in Āyurveda

Much importance has been given for maintenance of good health in Āyurveda for which,

i) sad-vṛtta (proper behavioural pattern), ṛtu-caryā (proper style of food etc. as conducive in a season), and dina-caryā (proper daily regimen) are recommended in great details in Āyurveda.

ii) Secondly, certain recommendations are made for bringing back the balanced condition of the three doṣas which are vitiated. This is also done in two ways—sāmānya (general) and viśeṣa (specific). Through sāmānya method, doṣas which are vitiated, are heightened. While through viśeṣa, methods are applied to reduce the intensity of the increased doṣas.

There are chiefly three methodologies adopted for treatment of a disease which are— a) daiva-vyapāśraya, b) yukti-vyapāśraya, and c) satvāvajaya.

a) Daivavyapāśraya— through Tantra, Mantra (incantation), Maṇidhāraṇa (wearing recommended gems) and Maṅgala-karmas (auspicious acts of worshiping of particular grahas) are instituted.

b) Yuktivyapāśraya — judicious administration of medicine is undertaken taking into consideration the factors such as season, constitution of a person, strength etc. and,

c) Satvāvajaya— satva (mind) is withdrawn from the objects which are detrimental to good health, and also by strengthening the mind through methods such as meditation etc.

In yukti-vyapāśraya cikitsā, saṃśodhana and saṃśamana methods are taken up.

Through saṃśodhana karma, vitiated or increased doṣas are removed from the body by applying pañca-karmas—vamana, virecana, vasti (āsthāpana and anuvāsana) rakta-mokṣaṇa and nasya-karma.

(ṣaṭkarmas of Haṭhayoga might have born strong influence of samśodhana karmas).

Through saṃśamana karmas, doṣas are alleviated inside the body itself by administering judicious medications.

In addition, Āyurveda suggests rasāyana and vājīkaraṇa methods.

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Rasāyana method is applied to heighten āyuḥ (longevity), medhā (retentive power), bala (physical strength), vyādhi-kṣamatva (resistance, immunity).

Vājīkaraṇa methods are undertaken for increment of sperm count for conception.

(A number of suggestions made in Yuktabhavadeva on Rasāyana ánd Kalpa are in line with the principles laid down in Āyurveda).

Objective of Yoga

The highest objective of Yoga is to terminate all movements (be it on physical, Pranic or Mental planes) for ever and to maintain the same state for eternity. Thus one can transcend the differences (duality) effected by time and space.

It is movement that defines and determines existence of time and space and not otherwise. In mundane life, time is measured by a unit of movement which takes place in an atom such as that of crystal of quartz and known as a time unit of second (or even split second). So time is actually an event happening in relation to another same or similar event. Thus this difference between two events helps calculating time. Space is measured by comparing the position of two objects and their distance. For example, one atom is placed at the left to the other atom.

All this is a work of the mind alone.

Thus, all distinctions, differences and dualities are only mental projections. Once mind (alongwith breath and body) is completely silenced of all projections (thoughts), differences appear to be only 'false'. This is the final aim of Yoga.

Such a state of being can be attained systematically and consciously bringing down the rate of movements first of all at the gross physical plane and then gradually approaching the higher planes. Therefore are the practices of Āsana, Pranayama etc.

A human being experiences movement on all three planes of his existence, such as body, breath and mind.

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Yoga Therapy

Therapeutic practices spoken of here in Haṭha form of Yoga do not merely deal with external or gross body of human being, but it also extensively delves into inner faculties of man to locate possible cause. Even on physical and gross body, Yogis have gone to astounding lengths thus displaying remarkable knowledge of human body. Yogis were fully conversant in the area of knowledge as regards mysteries of curing and healing of the inner self wherein may be potential causes of many disorders which generally do not meet with the naked eyes or even sophisticated modern equipments, but these are open to spiritual perception of Yogis.

A profound 'law of Nature' is at work, which through certain Yogic practices can be approached for gaining good health.

Any system of medicine or therapy which does not try to understand this law of nature and its style of working will always remain inadequate. One may like to criticize such a stand on the basis that these sound too idealistic, unattainable and also impracticable. But the fact remains the same that unless fundamentals are acquainted with, and also integrated in life, a system of therapy or medicine would seldom cure a serious or chronic problem of health.

As a desperate attempt to locate the unknown causes of diseases, varieties of systems have been developed over a long period of time. A few of these systems are, namely, Astrology, Hippocratic medicine (emerged in ancient Greek tradition which believed that healing is essentially related to spiritual phenomenon), Shamanism (it tries to find cause of a disease lying in social and cultural environment), and neumerous other forms of therapies which are developed outside biomedical realm and also which try to correlate to non-physical causes of a disorder.

As regards practice of therapy, healing and medicine as spearheaded from the ancient time of Atharvaveda and its subordinate Vedas i.e. Āyurveda or even in Yoga, it stands on a different scale and tone. These systems have always been associated to religion, culture and philosophy in India. Therefore, it needs to be understood differently than we try to understand practice of medicine in modern times.

Principles of Yogic Therapy

If we consider Yoga to be a system of therapy then we find that there are certain principles on which it is based. These may be described as follows:

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i. Sthiratā— stability— on at least three levels of a. body, b. prāṇa and c. mind,

Stability on these levels is closely interrelated, one deeply and essentially effecting the other.

a) Bodily stability through Āsanas,

b) Stability of prāna through gaining ground of kuṃbhaka,

c) Mental stability through dhāranā, pratyāhāra etc.

ii. Śuddhi— of the body, nāḍīśuddhi and bhuta-suddhi through prāṇāyāma.

Also śuddhi of the body through employment of ṣaṭkarmas such as vamana, virecana, vasti, bhastrikā, kapālabhāti, dandadhauti etc.

iii. Moralistic and ethical righteousness for body homoeostasis through implementation of Yama and Niyama.

iv. Manipulation of nostril dominance.

These principles are implemented through the Yogic practices which are:

i) ṣaṭkarmas or Śuddhikriyās,

ii) Āsana,

iii) Prāṇāyāma,

iv) Techniques of dhāraṇa, pratyāhāra, visualization,

v) proper dietary regimen.

For details on each of these, see the Introductions of respective techniques.

Yama and Niyama— their therapeutic implication

Practice of components of Yama and Niyama (which involve personal hygiene, personal and social ethics and values) recommended by Patañjali have a lot to do with maintenance of internal rhythm at a very subtle and delicate layer of the body, mind and consciousness. Observance of these fundamental values has a great bearing in evolving on the realm of humanitarian sense and sensibility. Mental stability or rather integration cannot be imagined without these being practised earnestly.

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An illustration would suffice to drive this point home. Even a stray thought of 'stealing' (non-observance of Asteya, which is one of the components of Yama) casually popping up on the fringe corner of mind makes the mind abnormally restless and peace-less leaving the body parts and organs quivering. What to talk of actually perpetrating an immoral act!!

Advantages, Limitations, future prospects of Yoga Therapy

Advantage

a. Yoga is holistic in nature.

The term 'holistic' comes from Greek 'holos' (whole) which refers to accepting the reality in terms of integrated whole whose properties can not be reduced to smaller units.

Though an individual is a one single unit of being which cannot be further divided in an absolute sense, but there appears to be parts in him, which for convenience's sake can be understood to be working individually. Even then one single unit of an organ or so causes an effect on the totality of the self.

Thus an individual is indivisible unit of being. It is made of many seemingly parts which are inseparably inter-linked.

When thoughts in mind are unduly out of rhythm " gear, they disturb organic functions, secretion of body fluids, causing tremors of limbs and senses. Emotions are charged up. They disturb normal flow of bodily fluids. Sense perception is impaired. Locomotor activities are jeopardized. When body is sick, thoughts are not always normal and positive. Emotional plane is shaken, which further results into disturbance in flow of biochemicals, thus effecting organic faculties. This trickles down to gross plane too.

This forms a vicious cycle. Mind disturbs the body, and a sick body disturbs the mind.

More than any other group of savants, ancient Yogic sages have observed and realized this interrelation of the so called parts of the self. And they have established this internal relation of total self and its parts through due deliberation and soul searching.

There is one more aspect to this totalitarian view. That is environment of the surroundings in which an individual is supposed to exist.

It not only includes human inter-relation, but also the normal behaviour of Mother Nature. If Mother Nature is disturbed by human folly, its revenge

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could bring irreversible chain of un-favourable consequences on all life forms on earth. Realizing this fact quite well, ancient sages prayed:

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः
वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्व शान्तिः शान्तिरेव
शान्तिः सा मा शान्तिरेधि

"Om dyoḥ śāntirntarikṣaṃ śāntiḥ pṛthivī śāntiraphḥ śāntiroṣadhayaḥ śāntiḥ vanaspatayaḥ śāintir-viśve devāḥ śāntir-brahma śāntiḥ sarvaṃ śāntiḥ śāntireva
śāntiḥ sā mā śāntiredhi" Yajurveda-36.17.

— May there be Peace in the space above, Peace in ethereal spheres, Peace on earth, Peace in herbs, Peace in plants, Peace in all deities, Peace be in Brahma, and Peace in everything around. May all Peace be in me too!!!

Alas! Even in the event of astounding progress made by modern science in contemporary times, environmental degradation remains the most dreadful threat to the very existence of humanity. Not to speak of various environment related diseases like skin cancer due to ozone depletion cropping up in multitude!!

Thus for any physical problem an exclusive approach to treat it only on physical plane would not hold good. Similarly, for any mental or emotional problem, a one-sided approach to tackle it at that level alone would only mean ignoring its consequences on physical " organic plane. It would be just prudent to develop a system to approach it in its entirety. Therefore the wholistic " or holistic approach is in place. And it is rightly only the Yogic approach.

The issue of therapy vis-à-vis principle of integrity would just be appropriate in this context.

Theory of integrated approach accepts that a body like a machine is [(a)] 'a whole'. [(b)] This 'whole' has many parts. [(c)] All parts together make one 'whole'. [(d)] Each part is closely interrelated to each other part as well.

Therefore, it is easy to derive that one effect the other. One influences the other. A part effect another part in the system. The whole can also effect each part.

Aupaniśadika understanding says that a human being comprises of at least five layers or sheaths namely annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya.

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The wholistic or integrated approach tells that if 'annamaya' level is out of gear (say stomach upset) all other layers will also inevitably bear the burnt. Breathing will be un-rhythmic, mind will become fidgety, viñjāna will be lagging and bliss too will miss out.

A keen and sharp eye on the end-game would only inspire one to halt and stammer, this cascading effect. It is well-proven that Yoga not only believes in this theory, but also suggests effective measures to revert and intervene this chain of consequences.

This is of great advantage. It awards and emphasizes on completeness of the self—body, psychic plane and also the spiritual aspect of a person. Therefore, it does not believe in a fragmented approach.

b. Yoga has no material medica. It is claimed that due to this reason, Yoga cannot be accepted as a therapeutic system. However, this does not hold weight. No system of alternative therapy has a materia medica of its own.

c. It should be noted that Yoga as a traditional spiritual discipline has not been in vogue as a therapy at all. It has not made any claim to this effect. Since with the advent of modern medical science and highly sophisticated systems of diagnosis and treatments of newly found and very complex psychosomatic disorders could not avert the humanity of the fear of the same. Yoga in present times has played a very crucial role in alleviating some of these complexities through pacification of the mind and thus offering physical relief too. Modern man has turned towards Yoga with some hope and thus Yoga has been given a place as a system of therapy.

d. For recuperation after treatment of a disease, specific and careful recommendation of certain Yoga practices might prove to be speedy. Thus Yoga can be regarded as a Complimentary Therapy without much hesitation.

e. Haṭhayoga recommends and also restricts certain food items and practice of prāṇāyāma (kuṃbhaka) on the basis of Āyurvedika principle of rasa, vīrya, vipāka and tridośas.

Limitation

Non-availability of a materia medica as is available in Āyurveda and some other sciences like Allopathy and Homoeopathy.

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Yoga has no systematic methodology for treatment through diagnosis, prognosis, recommendation of specific medication, invasive treatment, life-saving methods, post-operational care etc.

Future prospect

Despite all accepted limitations, Yoga may not loose the honour of therapy that it has steadily been awarded. There are bright examples of many post-operational recovery as well as successful cases of prevention of heart ailments gained through Yoga. Moreover, it is amply evident that many people suffering from the complexity of high blood pressure etc. have found significant relief through regular practice of Yoga.

Pātañjali's approach (as well as that of Haṭhayoga) towards the science of Yoga should be understood before taking any stand on Yoga as a Therapy. Patañjali in his Aṣṭāṅga-yoga recommends practice of Yama and Niyama before undertaking the practices of Āsana, Prāṇāyāma etc. Unless one has applied or implemented the personal and social ethos and morals in life as strongly suggested under the headings of Yama and Niyama, it will only be futile to expect complete recovery from a disorder like high blood pressure etc. Because the very cause of such problems essentially lie mainly with one's own thought pattern, behaviour and style of living.

Svara-śāstra: an allied school of therapy:

Breath flows in a human body under certain regulation of the natural forces. By acquainting this knowledge, one can suitably make use of it to one's benefit. Natural flow of breath, which can be manipulated can suitably be uses for therapeutic benefits. A classical text which discusses this subject of breath-therapy is Śiva-svarodaya said to have been propagated by Lord Śiva.

Atiśayokti Alaṅkāra (Exaggeration)

We come across a good number of statements in the matters relating the therapeutical advantages in Yoga literature, which, for a general reader, appear to be hyped up.

For example, mṛtyumātanga kesarī, sarvarogapraśamanī etc. Propriety of such hyper statements claiming to beget astronomical advantages through a simple and unassuming practice may either be challenged or should be properly understood. To understand the meaning of such 'hyperbole', we may make a small attempt to unravel the concept of 'Alaṅkāra' in Sanskṛta poetics.

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In Sanskṛta poetics Alaṅkāra or 'Figure of speech' is regarded very highly. It is said to form the very soul or ornament of poetics. Alaṅkāras such as Anuprāsa (alliteration), Upamā, hyperbole etc. beautify the use of word and their meaning.

Atiśayokti (hyperbole or exaggeration) relates to meaning of the words. In it, sentences give exaggerated statements.

It may be used to evoke strong feelings or to create strong impression in the mind of the reader. It is rarely meant to be taken literally. It is also used to create emphasis.

Plan of presentation

We have collected the material for the present work from the traditional published texts and unpublished MSS. We have selected only those references which have clear suggestions on therapeutic lines. We have not considered those citations which don't make any statement regarding health benefits of a Yoga practice.

It does not mean that a Yoga practice regarding which no therapeutic suggestion has clearly been made, do not bear any such benefit. Moreover, it will be improper on our part to think that at the end of all Yoga techniques there should be a mandatory therapeutic advantage mentioned.

An Introduction is given in the beginning of each chapter to supply the readers with some necessary information on various aspects of its technique and therapy.

We have described the technique of a practice in short followed up by its illustration wherever available. (Sometimes it is possible to trace a little anomaly between a technique and its illustration). Source/s of the description has been given in abbreviated form. This follows its therapeutic benefit.

A Glossary of therapeutic terms and their general meaning is given at the end.

An Index of therapeutic terms and techniques of Yoga appears at last which makes it easy for the readers to trace their locations in the main part of the book.

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We hope that the readers will derive suitable benefits from the present work.

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17th January, 2010
Lonavla

—Editors

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भवतापेन तप्तानां योगो हि परमौषधम्

bhavatāpena taptānāṃ yogo hi paramauṣadham

Yoga is the panacea for those who are tormented by travails of life

आयुरारोग्यदातारं भववैद्यं जगद्गुरुम् ।
आधिव्याधिहरं वन्दे पराशक्तियुतं शिवम् ॥

āyurārogya-dātāraṃ bhavavaidyaṃ jagad-gurum
ādhi-vyādhi-haraṃ vande parāśaktiyutaṃ śivam

I pay my obeisance to Śiva, the universal guru and the divine physician who removes ādhi (deposits in mind) and vyādhi (diseases) and who bestows longevity and wellness, who is associated with Parāśakti (Primordial Prakṛti)

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Chapter I

ṣaṭ-karma

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षट्कर्मनिर्गतस्थौल्यकफमेदोमलादिकः ।
प्राणायामं ततः कुर्यादनायासेन सिध्यति ।।

ṣaṭkarma-nirgata-sthaulya-kapha-medo-malādikaḥ ।
prāṇāyāmaṃ tataḥ kuryād-anāyāsena siddhyati ।।
(Practice of prāṇāyāma brings about an easy success,
after removing the impurities,
such as fat, phlegm etc.,
through practice of ṣaṭ-karmas).

--HP10ch-IV.2

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ṣaṭ-karma

Introduction

Maintenance of good health, alleviation of diseases and long healthy life are natural wishes of all human beings.

'Svāsthya' is an ideal state of Health. In an ideal state of health, eleven indriyas (mind, five senses, five motor organs), three doṣas (individual counterparts of three cosmic principles such as air- vāta, radiant energy- pitta and water- kapha), agni (digestive fire), malas (faeces, toxins), kriyās (sleep, secretion of body fluids, elimination etc.), seven dhātus (body fluids, bones, tissues etc.) – all are in normal state and in a state of balance.

One who is also spiritually elevated and also enjoys happiness of mind is a healthy one.

Aśuddhi / śuddhi in Yoga

Yoga holds that human body and mind are prone to profanity i.e. aśuddhi. Body is haunted by impurity in many ways. Therefore, there arises a genuine need for cleansing of it to avert onset of disease. A very rich and developed idea of purification in Yoga is expressed through usage of the terms such as śodhana, śuddhi, śuddhikriyā, śuddhikarma nāḍīśodhana, śauca, ghaṭaśuddhi, manaḥśuddhi, cittaśuddhi, ātmaśuddhi. Śuddhi or cleansing, in general stands for purification of the body - both internally and externally. But the processes under the scheme of śuddhi pay more attention to cleansing of the body internally. In a broader sense of this term, it is a process of strengthening and consolidating the position of 'energy' in the body. Mind (which should include emotions and sentiments) or the complete process of thoughts, is also prone to impurity. Not only such a condition of body and mind is potential cause for disharmony, disorders and diseases, but Yoga considers this state itself to be a disease condition. Therefore, it is desirable to resolve the condition

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of aśuddhi for enjoying present health and also to avert future onslaught of diseases.

In Yoga śuddhikriyās or śodhanakriyās (kriyās or karmas aimed at śuddhi or śodhana) occupy special status and importance. For executing śuddhi, Yoga employs ṣaṭkriyās[1] or aṣṭakarmas alongwith several other practices such as āsana etc. (Generally, all Yoga practices are meant for purification of the self in all its parts and in its entirety)[2]. Śuddhikriyās include ṣaṭkriyās - dhauti, basti, neti, trāṭaka, nauli and kapālabhāti. The process of nāḍīśodhana, prāṇadhāraṇā, dhyāna etc. have an objective in cleansing the body and also the mind. Purification of the passages makes it easy for the flow of prāṇa and all other forms of energy which ensure smooth functioning of all organs and internal faculties through removal of impurities in the body.

Scope of śuddhi

Yoga suggests purification on one's aspect of doṣas (homours), mala (morbid agents), dhātus, mala (especially of blood and rasa-plasma), nāḍīs (pathways of energy) and koṣṭha (cavities).

There are number of causes for gross body to become profane or impure. Seasonal changes, wrong food habit, unfavourable working condition and environment, excess labour, excessive worry could be noted as some of the causes which can create an imbalanced condition in doṣas and so on.

Yoga is in agreement with Āyurveda. Ancient life-science of Āyurveda states that the process of bringing back a balanced condition in doṣas by applying purification processes such as vamana, virecana etc. form the therapy of Pañcakarma.

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1. Note: ṣaṭkriyās or ṣaṭkarmas in certain Smṛtis have different meaning. The Bṛhatpārāśarasmṛti.II.7 mentions them as– sandhyā, snāna, japa, devatā-pūjana, vaiśvadeva and ātithya.

2. Śarīra śodhana, purification of body can be had by undertaking difficult processes of kṛcchracāndrāyaṇa etc. which are considered best of all tapas (VS.I.54).

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Comparison between Pañcakarma and ṣaṭkarma			
S. No.	Pañcakarma	ṣaṭkarma	effected area
1	Vasti	Vasti	Stomach (pakvāśaya) big intestine
2	Vamana	Dhauti	Upper region of stomach from mouth upto stomach
3	Virecana	Vamana (vyāghrī) Vārisāra, Vātasāra	pacyamānāśaya, small intestine (from mouth upto anus) -entire passage of food
4	Nasya	Neti (sūtra, jala, vyutkrama, sītkrama, kapālabhāti)	region above neck
5	Rakta-mocana	--	entire body
6	--	Trāṭaka	eyes and mind
7	--	Nauli	digestive apparatus
8	--	Kapālabhāti	breathing apparatus

Effect of Āyurvedika pañcakarma				
S. No.	śodhana-karma	done at	effected doṣa	effected body parts
1	Vasti	Stomach (pakvāśaya) pacyamāśaya, āmāśayordhva jatrūrdhva	vāta	big intestine
2	virecana		pitta	small intestine
3	Vamana		kapha	from mouth upto stomach
4	Nasya		tridoṣa	nose, ear, throat, eyes
5	Rakta-mocana	bodily doṣas	,,	entire body

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There is an apparent effort to compare śuddhi-kriyās of Yoga with pañcakarma therapy of Āyurveda. It is possible that both these systems are based on same principles of purification. But the methodology, process and means used by Yoga differ from that of Āyurveda in many ways. In content and approach ṣaṭkarma of Yoga is more elaborate than pañcakarma. Rather than only usage of herbs and herbal preparations in pañcakarma of Āyurveda, Yoga has developed a very broad-based method for cleansing by involving a large number of techniques and processes making use of natural elements such as water and air and also involving muscular manipulations and techniques for changing internal pressure and so on. There are practices which adopt various typically quire processes for cleansing of human body and various organs and limbs. In particular, insertion of a catheter in the nasal passage or in the alimentary canal for purpose of cleansing are to be considered special contributions of Yoga. A very synthesized approach between Āyurvedika style of purification and typical Haṭhayogika methodology of cleansing is clearly evident in the text of SKS by Raghuvīra.

Thus Haṭhyoga says that morbid agents can block the pathways of nāḍīs for movement of the very life force (prāṇa). This hampers normal function of organs, senses and limbs. Diseases can strike easily. It is therefore reasonable to recommend various effective ways to cleanse these pathways of prāṇa.

Also due to many external and internal factors, flow of prāṇa can become impaired. It is necessary to undertake ways and means to keep prāṇa flowing unobstructed for enjoying good health and averting diseases.

What are the characteristic features of aśuddhi? And how does aśuddhi impact various systems and faculties of a human being? For an elaborate discussion on this issue see the main Introduction.

Aśuddhi in Yoga and Āyurveda

Human body is made up of five basic bhūtas or elements, namely, pṛthvī (earth), ap (water), tejas (fire), marut (air) and vyoman (ether), which are also

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constituents of the physical world. Āyurveda holds that there are three primary components of human body, namely, doṣa, dhātu and mala (doṣa-dhātu-mala-mūlaṃ hi śarīram-Suśruta-sū.15.5).

a) doṣas— are so called since they are potential causes of vitiation and derangement. At the same time, in a balanced state, they hold the key to health. These are vāta, pitta and kapha— *dūṣayanti-iti doṣāḥ*— these cause profanation of the body. These are famous tri-doṣas.

b) dhātu— body constituents since they hold the body together— *dhāraṇāt dhātavaḥ*. These are seven— rasa (plasma), rakta (blood), māṃsa (flesh), medas (fat), asthi (bone), majjā (bone-marrow) and śukra (semen).

c) mala— *malinīkaraṇāt malaḥ*— mala (toxin) so called since it causes impurity. These are sweat, urine and faeces.

Doṣa, dhātu, mala too are originated from pañcabhūtas (ākāśa, vāyu, agni, jala and pṛthvī). Ākāśa and vāyu make vāta, agni makes pitta and jala and pṛthvī make kapha (Suśruta-sū.15.10). When doṣas are in balanced state, agni is working properly, dhātus are also in right state, malas are being removed properly, mind, senses, and self are in happy mode— it is a 'healthy' state. This is 'svāsthya' in Āyurveda.

Tridoṣas

Vāta-Pitta-Kapha

Concept of three doṣas or humours is a unique one in the science of Āyurveda. It holds key to health and healing methods.

Vāta – is the principle of movement. Whichever moves or causes movement is vāta. It may be understood as the bodily 'air' principle. But it should be noted that the air we feel in the atmosphere is not quite the same denoted by vāta or bodily 'air'. It is the principle that governs all biological movements and changes in metabolism. Vāta is evolved out of two elements -

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ether and air. Āyurveda states that prime location of vāta is large intestine, pelvic cavity, bones, skin, ears and thighs. When body develops an excess amount of vāta, it gets accumulated in these areas. Vāta conducts functions of breathing, blinking, muscular movement, pulsations, all expansion and contractions of muscles and organs and nerve impulses.

Vāta is the most prominent of factors since it is very acute. Serious and maximum number (80) of diseases are caused by deranged state of vāta. Second is pitta which when vitiated causes 40 different diseases. Kapha is the third which causes only 20 diseases.

Pitta is generally translated as 'fire'. But pitta as bodily 'fire' is quite different from the fire that we may feel in a furnace. Pitta is bodily heat energy which works as metabolism. It may not be seen the way fire is seen. It is made up of two elements – fire and water. (Agni makes pitta -Suśruta-sū.15.10).

Pitta is prominently located in small intestine, stomach, blood, eyes, skin, sweat glands.

In the body, pitta conducts the function of digestion, absorption, assimilation and maintains the body temperature. It is also responsible for intelligence.

Kapha - can be translated as biological water. This bodily principle is made up of two elements – earth and water (Suśruta-sū.15.10).

Kapha provides material substance, form, structure and also cohesion to the body and its components. Water forms as the main constituent of kapha.

Fluidly of kapha provides lubrication to joints, moisture to skin. It also begets biological strength, vigour and stability.

Kapha is predominantly located in chestṇ and also in throat, head, sinuses, nose, mouth, stomach, joints, plasma and also all fluid secretions of the body.

When there is any deviation in any of these functions or states, it is roga – a disease condition. rogas-tu doṣa-vaiṣamyam. doṣa-sāmyam-arogatā— Aṣṭāṅgahṛdaya-sū.1.20. Āyurveda has accepted an imbalanced condition of doṣas to be the sole cause for ill-health. Restoration of this state of balance of humours (doṣas) is the therapy. Āyurveda recommends two different methods for restoration of balance— one through śodhana and the other through śamana-kriyā (pacification). Processes of basti, virecana and vamana respectively purifies the humours of vāta, pitta and kapha. Nasya purifies impurities in the head region, while rakta-mokṣaṇa cleanses the entire body.

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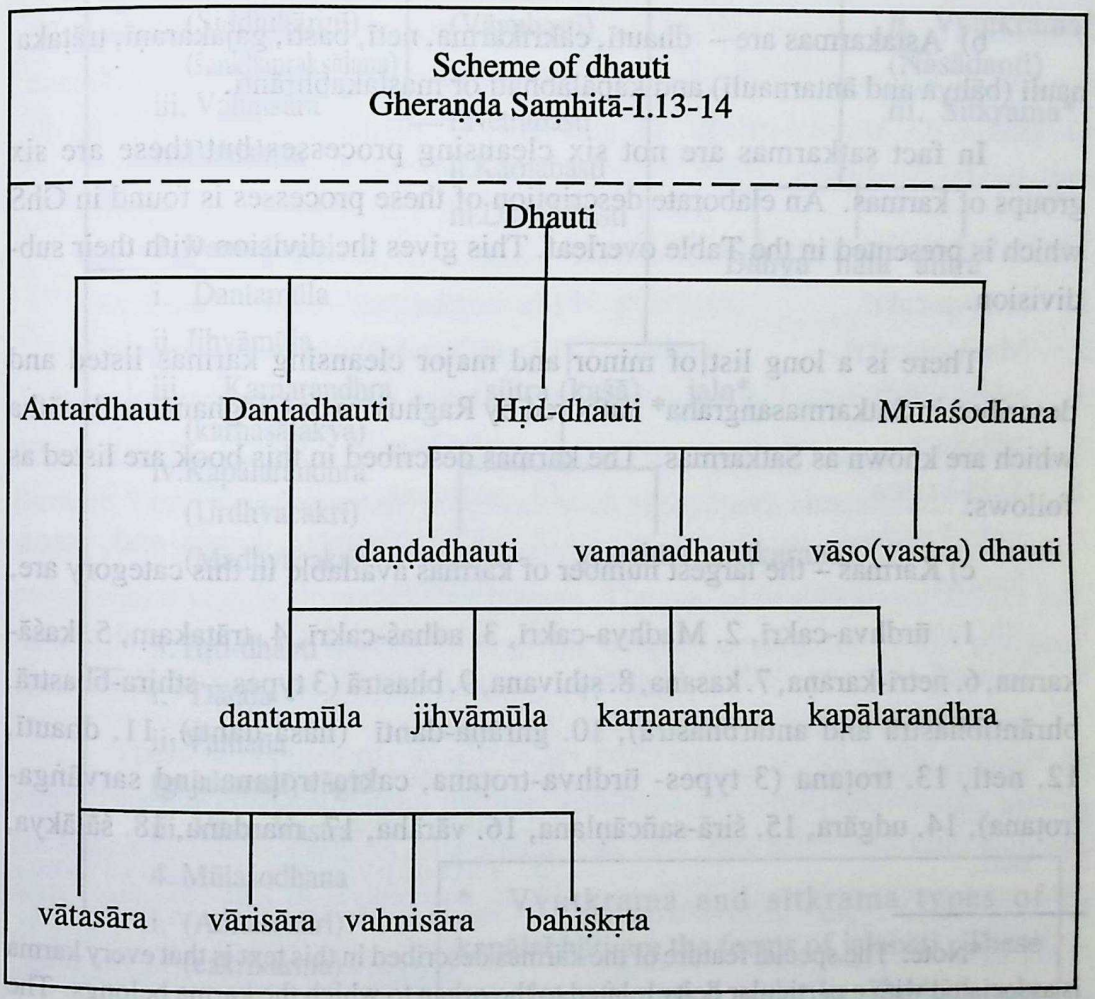
Yoga too explores possibilities to resolve the issue of imbalance of doṣas. It suggests practice of prāṇāyāma for bringing about a state of balance through purification of the passages of prāṇa by the process of nāḍīśuddhi alongwith ṣaṭkarmas. For both Āyurveda and Yoga nāḍīśuddhi is the priority. Both these ancient sciences are in agreement that human body (and mind) should be purified through recommended methods.



It is difficult to say whether in certain areas Yoga has taken help of Āyurveda or vice versa, since both these sciences are historically of an undecided ancient time).

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Number of Karmas

For cleansing of the body, in the Haṭha texts there are at least two or even three sets of Karmas or Kriyās available, one set is called ṣaṭkarma (HP-II.22;GhS-I.10-12) and the other aṣṭakarmas (HTK-VIII; HR-I.26).

a) The set of ṣaṭkarmas comprise – dhautī (see the chart below), basti, neti, laulikī (naulika), trāṭaka, kapālabhāti.

b) Aṣṭakarmas are – dhautī, cakrīkarma, netī, basti, gajakaraṇī, trāṭaka, naulī (bāhya and āntarnaulī) and kapālabhāti or mastakabhrānti.

In fact ṣaṭkarmas are not six cleansing processes but these are six groups of karmas. An elaborate description of these processes is found in GhS which is presented in the Table overleaf. This gives the division with their sub-division.

There is a long list of minor and major cleansing karmas listed and described in Satkarmasaṅgraha* authored by Raghuvīra or Cidghanānandanātha which are known as Satkarmas. The karmas described in this book are listed as follows:

c) Karmas – the largest number of karmas available in this category are,

1. ūrdhva-cakrī, 2. Madhya-cakrī, 3. adhaś-cakrī, 4. trāṭakaṃ, 5. kaśā-karma, 6. netrī-karaṇa, 7. kasana, 8. ṣṭhīvana, 9. bhastrā (3 types—sthira-bhastrā, bhrāntibhastrā and antarbhastrā), 10. ghrāṇa-dantī (nāsā-dantī), 11. dhautī, 12. netī, 13. troṭana (3 types- ūrdhva-troṭana, cakra-troṭana and sarvāṅga-troṭana), 14. udgāra, 15. śirā-sañcāṇlana, 16. vārāha, 17. mardana, 18. śālākya,

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*Note: The special feature of the karmas described in this text is that every karma is associated with a particular deity related to the organ to which the karma belongs. The deity is to be contemplated upon along with the recitation of the bīja-mantra prescribed for that karma. Some of the mantras associated with the karmas are enveloped in the mystical language which is difficult to be interpreted without the help of properly initiated person. The source of all these karmas is stated to be Śiva himself who is referred to by various synonyms. See chart overleaf.

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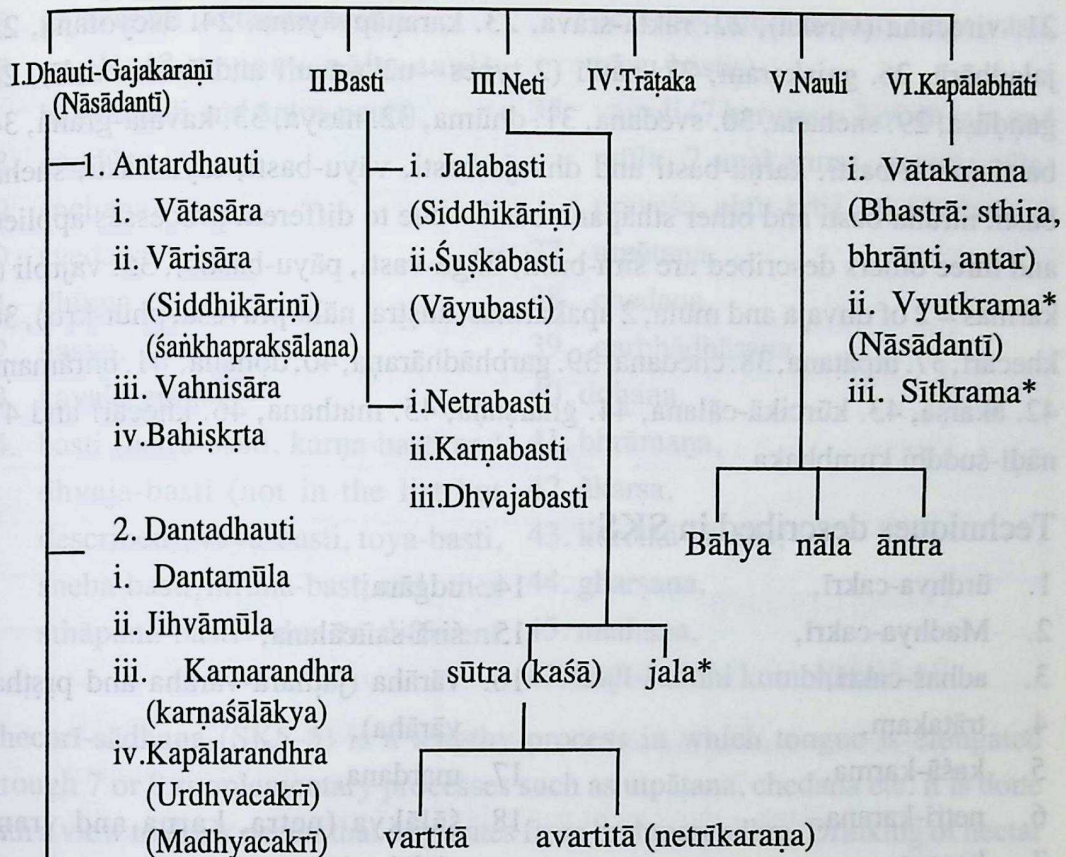
Śuddhi-kriyā



* Vyutkrama and sītkrama types of kapālabhāti are the forms of jalaneti. These have been included under kapālabhāti only in Gheraṇḍa Saṃhitā.

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19. siddhikāriṇī (2 types— ūrdhva-siddhikāriṇī, adhaḥ-siddhikāriṇī), 20. vamana, 21. virecana (vireka), 22. rakta-srāva, 23. karaṇāpyāyana, 24. āścyotana, 25. jaladhārā, 26. gajakaraṇī, 27. naulī (2 types—nāla-naulī and āntra-naulī), 28. gaṇḍūṣa, 29. snehana, 30. svedana, 31. dhūma, 32. nasya, 33. kavala-graha, 34. basti (netra-basti, karṇa-basti and dhvaja-basti, vāyu-basti, toya-basti, sneha-basti, nirūha-basti and other sthāpana-basti—due to different processes applied, and three others described are śirā-basti, liṅga-vasti, pāyu-bastis), 35. vajroli (7 karmas = 2 of dhvaja and mūla, 2 apakarmas, auṣṭra, nāla-praveśa, phūt-kṛti), 36. khecarī, 37. utpāṭana, 38. chedana, 39. garbhādhāraṇa, 40. dohana, 41. bhrāmaṇa, 42. ākarṣa, 43. kūrcikā-cālana, 44. gharṣaṇa, 45. mathana, 46. khecarī and 47. nāḍī-śuddhi kumbhaka.

Techniques described in SKS:

1. ūrdhva-cakrī,
2. Madhya-cakrī,
3. adhaś-cakrī,
4. trāṭakaṃ,
5. kaśā-karma,
6. netrī-karaṇa,
7. kasana,
8. ṣṭhīvana,
9. bhastrā (3 types—sthira-bhastrā, bhrāntibhastrā and antarbhastrā),
10. ghrāṇa-dantī (nāsā-dantī),
11. dhautī,
12. netī,
13. troṭana (3 types- ūrdhva-troṭana, cakra-troṭana and sarvāṅga-troṭana),
14. udgāra,
15. śirā-sañcālana,
16. vārāha (jaṭhara-vārāha and pṛṣṭha-vārāha),
17. mardana,
18. śālākya (netra, karṇa and vraṇa -śālākya),
19. siddhikāriṇī (2 types— ūrdhva-siddhikāriṇī, adhaḥ-siddhikāriṇī),
20. vamana,
21. virecana (vireka),
22. rakta-srāva,
23. karaṇāpyāyana (nāsāpyāyana, rasanāpyāyana, nayanāpyāyana, tvagāpyāyana, prajāpatyāpyāyana),
24. āścyotana,

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25. jaladhārā,
26. gajakaraṇī (vetaṇḍakaraṇī),
27. naulī (3 types—nāla-naulī, bāhyanauli and āntra-naulī),
28. gaṇḍūṣa,
29. snehana,
30. svedana,
31. dhūma,
32. nasya,
33. kavala-graha,
34. basti (netra-basti, karṇa-basti and dhvaja-basti (not in the list but described), vāyu-basti, toya-basti, sneha-basti, nirūha-basti and other sthāpana-basti—due to different processes applied, and three others described are śirā-basti, liṅga-vasti, pāyu-bastis),
35. vajroli (7 karmas = 2 of dhvaja and mūla, 2 apakarmas, auṣṭra, nāla-praveśa, phūt-kṛti), 36. khecarī,
37. utpāṭana,
38. chedana,
39. garbhādhāraṇa,
40. dohana,
41. bhrāmaṇa,
42. ākarṣa,
43. kūrcikā-cālana,
44. gharṣaṇa,
45. mathana,
47. nāḍī-śuddhi kumbhaka.

Khecarī-sādhana (SKS-5) is a lengthy process in which tongue is elongated through 7 or 8 supplementary processes such as utpāṭana, chedana etc. it is done with a view to drink nectar that originates from brahmarandhra. Drinking of nectar empowers a yogī with miraculous powers. The ms. of Mahākālayogaśāstra has devouted a chapter on khecarīvidyā giving detailed description of this practice. HP 10ch.V.37-53 also gives description of khecarī.

There are commonly available six processes involved in the practice of khecarī such as chedana, cālana, dohana, manthana, praveśana and mantra. Mantra for khecarīsiddhi is given in HPJ which runs as – 'aiṃ hrīṃ śrīm klīm ham um som'. Also see JPR of jayatarāma. In this text of SKS supplementary processes of khecarī are 9– utpāṭana, chedana, garbhādhāraṇa, dohana, bhrāmaṇa, ākarṣa, kūrcikācālana, gharṣaṇa, mathana.

Vajrolī siddhi (SKS-5) has been described in SSP of Gorakṣanātha-II.13 – by contracting the generative organ, the there granthis such as

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brahmagranthi etc. get pierced and after having rested in brahmaguhā, bindu is controlled which is situated above. This is called vajrolī.

Number of practices mentioned by the author of SKS such as sthāpanādyā (sthāpana etc.), vajrolyangāni (accompaniments of vajrolī), khecarāgni (supplements of khecarī)– are not described. As per the author, these are expected to be elaborated in his work named Miśraka.

Garbhādhāraṇa – SKS-28- may refer to wrapping up of the tongue with a fine cloth which is a part of khecarīkarma. (Also see HP10ch.V.41-42).

Utpāṭana – pulling up of tongue from its root.

Chedana – piercing of tongue.

Dohana – rubbing.

Bhrāmaṇa – to move the tongue.

Mathana – massaging of the tongue.

Kūrcikācālana – movement and rubbing of tongue.

Complimentary techniques— Citrakārinī (in the context of siddhikāriṇī, SKS-87) and nāgabandha (in the context of nāsādantī and siddhikāriṇī, SKS-92) are complimentary practices technique of which are not described.

Two characteristic features of the karmas described in this text are their bīja and deity which are presented in a tabulated form below:

In these three lists, some karmas are common to those described in other texts while some are not. Each author has tried to describe these karmas by following his own cult or sampradāya. Therefore, even though there appear some variations in the names, varieties, numbers and also sometimes in their techniques, sole objective of these authorities remain noble and sublime.

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Karmas, their bījamantras and deities in SKS			
Name of a karma		bīja-mantra	deity
i.	ūrdhva-cakrī (32-34)	raṃ	agni
ii.	madhya-cakrī (35-36)	raṃ	agni
iii.	adhaś-cakrī (37-39)	yaṃ	vāyu
iv.	trāṭaka (40-41)	vaṃ, glau	varuṇa, pṛthvī
v.	dhauti (56-58)	—	gaṅgā
vi.	neti (67-71)	—	—
vii.	troṭanaṃ (71-73)	—	—
viii.	vārāha (76-78)	—	samāna
ix.	mardanaṃ (79-80)	—	agni
x.	śālākya (81-86)	—	dhanvantari
xi.	siddhi-kāriṇī (87-91)	yaṃ	prāṇa, apāna
xii.	rakta-srāva (98-100)	—	sun
xiii.	karaṇa-āpyāyana (101-104)	—	—
xiv.	dhvaja-vasti (145-147)	OM	prajāpati

Some mudrās described in Haṭhapradīpikā and Gheraṇḍa Saṃhitā have similarity with some cleansing process. These are presented in the table below:-

Mudrā	Reference	Śuddhikriyā
Mātanginī-mudrā	Gheraṇḍa Saṃhitā-III.67-68	Vyutkrama and Śītkrama Kapālabhāti
Bhujagī-mudrā	Gheraṇḍa Saṃhitā-III.65	Vātasāra Dhauti
Vajrolī-mudrā	Haṭhapradīkikā-III.84-85	Dhvaja Basti

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Vyutkrama and sītkrama types of kapālabhāti are the forms of jalaneti. These have been included under kapālabhāti only in Gheraṇḍa Saṃhitā.

śaṭkarmas can generally be classified according to:

I. Mode of cleansing and,

II. Region of cleansing.

I. Mode of cleansing:

a. *cleansing by air*: vātasāra, bahiṣkṛta-dhauti, śuṣkabasti or sthalabasti, kapālabhāti.

b. *cleansing by water*: vamanadhauti, gajakaraṇī, vārisāra or śaṅkhaprakṣālana, jalaneti or vyutkrama and sītkrama kapālabhāti, netrabasti, lingabasti.

c. *cleansing by friction or with an appliance*: daṇḍadhauti, vastradhauti, mūlaśodhana, sūtraneti, dantamūla, jihvāmūla, karṇarandhrayuga, kapālarandhra, karṇaśālākya.

d. *cleansing by manipulating movements*: agnisāra, nauli, trāṭaka, vātabasti, vāribasti or jalabasti.

II. Region of cleansing:

a. *cleansing of naso-pharyngo-oro-cranial region*: neti, kapālabhāti, trāṭaka, dantamūla, jihvāmūla, karṇarandhra, kapālarandhra, karṇaśālākya.

b. *cleansing of gastro aesophageal region*: dhautis like daṇḍa, vamana, vastra, gajakaraṇī, vātasāra.

c. *cleansing of ano-recto-intestinal region*: vātasāra, vārisāra, vahnisāra, jalabasti, śuṣkabasti, mūlaśodhana, bahiṣkṛta, nauli, pāyuja bastis.

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Significance of ṣaṭkarma

ṣaṭkarma-nirgata-sthaulya-kapha-medo-malādikaḥ।

prāṇāyāmaṃ tataḥ kuryād-anāyāsena siddhyati ॥ HP-10ch.IV.2.

HP-10ch.IV.2 gives a practical suggestion. If a person is suffering from excess of phlegm, obesity, having tendency to accumulate mucus should first undertake ṣaṭkarma. Thus humoral balance can be established. Then only practice of prāṇāyāma will show quick results.

Therefore purification of vitiated conditions of doṣas should be given priority. A purified condition of the body is the sole prerequisite for smooth practice of prāṇāyāma. If prāṇāyāma is done this way, nāḍīśuddhi can be achieved easily.

karma-ṣaṭkam-idaṃ gopyaṃ ghaṭa-śodhana-kārakam ।

vicitra-guṇa-sandhāyi pūjyate yogi-puṅgavaiḥ ॥ HP(k)-II.23.

ṣaṭkarmas are effective means for purification of the body. Therefore, these should be closely guarded. These bring about astounding benefits. Masters of Yoga value these highly.

GhS-I.7-8 says that to set oneself free from suffering one needs to purify the body replete with filth by putting it in the fire of Yoga. Then only divinity in the mundane body is revealed.

आधारशोधनं चक्र्या लिंगं वज्रोलिकर्मणा ।
मणिपूरं नाभिगतं नौल्याख्येन तु कर्मणा ।
हृदयं कण्ठचक्रं च धौत्याख्येन तु कर्मणा ।।63।।

ādhāraśodhanaṃ cakryā liṅgaṃ vajrolikarmaṇā
maṇipūraṃ nābhigataṃ naulyākhyena tu karmaṇā
hṛdayaṃ kaṇṭhacakraṃ ca dhautyākhyena tu karmaṇā

शोधनं कार्यमाज्ञायां नेतित्राटककर्मणा ।
सर्वांगशोधनं कार्यं बस्तिभस्त्रैककर्मणा ।।64।। (HR-63-64).

śodhanaṃ kāryamājñāyāṃ netitrāṭakakarmaṇā
sarvāṅgaśodhanaṃ kāryaṃ bastibhastraikakarmaṇā

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Practice of aṣṭakarmas makes the body free from excess weight, phlegm, fat and toxins. Then only one should practise prāṇāyāma.

Aṣṭakarmas also purify six cakras properly. Body enjoys freedom from all diseases.

Ādhāracakra is purified by vrajrolikarma, which is located at the organ of generation.

Practice of Nauli purifies maṇipūra at the naval. Dhauti karma makes hṛdaya cakra pure which is at throat.

Neti and trāṭaka karmas purify ājñācakra.

Basti and bhastrā purify the entire body (HR-I.59-64).

HR-I.62-54 maintains that due to practice of aṣṭakarmas, cakras are purified.

SKS-I.9 says that it is necessary to condition the body through śodhana (purification), haṭhatā (strength), sthairya (steadiness), dhairya (composure), lāghava (lightness), pratyakśa (realization) and nirlipta (isolation).

For śodhana, ṣaṭkarmas are very suitable (SKS-I.10).

It is also said that only if there is vitiation of doṣas (vāta-pitta-kapha), then alone practice of ṣaṭkarma should be undertaken and not otherwise (HP10ch.III.8).

Therapeutic Benefits of ṣaṭkarmas

It is accepted that cleansing processes of Yoga have immense health benefits. Mainly because they purify the body of its toxins (malas). Removal of toxins reduces the burden on body and its functions. It helps greatly in smooth functions of all organs. Removal of malas from the body bring about a wide range of adaptability of the tissues forming seven bodily dhātus. The three doṣas are brought back to their balanced state. According to ancient Indian medical system, this is the sign of good health. At a subtler level, five bhūtas (elements) are purified. This leaves no chance for impurity.

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Autonomic nervous system is streamlined. So also various reflex systems which are controlled. In many of the śuddhi kriyās such as Vamana, voluntary control is established on various reflex functions. It is also evident from many clinical experiments on certain śuddhi kriyās that these are effective in controlling chronic functional disorders.

Scientific experiments on śodhanakriyās

Nauli :- This was studied by Swāmī Kuvalayānanda using X-ray in the year 1920. That sub-atmospheric or negative pressure could be created voluntarily in the colon during practice of Nauli. This negative pressure is named "Mādhavadāsa Vacuum" in sacred memory of his guru Mādhavadāsajī Mahārāja of Mālasara.

Studies of the position of colon and distribution of colon contents during Nauli threw much light on the physiological changes involved and also explained the principle of water suction during basti-kriyā and vajrolī. This opened the possibility of use of naulī for treatment of adhesions, kinks, hernia and constipation. It also can help in proper circulation, secretion, assimilation and elimination.

The results of the experiment to study the effect of madhya-nauli on cortical auditory evoked potentials showed an important consideration that madhya-nauli as a stimulus can modify the response of brain systems via deeper structures.

Vastradhauti :- Swāmī Kuvalayānandajī also studied vastradhauti under X-ray. It was observed that the dhauti was pushed down the pyloric sphincter (lower end of the stomach) if it is allowed to remain in the stomach for more than

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about 20 minutes. This finding is of practical importance. It says that dhauti should be withdrawn within 20 minutes of swelling.

Uropepsin excretion was studied during daṇḍadhauti and vastradhauti. The results indicated increased uropepsin excretion suggesting increased adreno-cortical activity. This explains the role of dhauti in treatment of asthma, Eczema and other allergic conditions where cortisone therapy plays an effective role and brings forth the importance of dhauti as a treatment substitute or an adjunct to cortisone therapy.

Studies on the effect of daṇḍadhauti on gastric acidity showed decrease in the secretion of free acid, but increase in the combined acid.

Vātasāra :- Vāyubhakṣaṇa (swallowing of air) a part process of vātasāra was also studied for its effect on gastric acidity. This study indicated reduction in acidity after filling the stomach with air during vāyubhakṣaṇa. Its clinical trial in cases of hyper-acidity may give encouraging results.

Netīkriyā :- In an eight year long study Pedro de Vicente observed therapeutic utility of netikriyā in the management of Bronchial Asthma and Spastic Descending conditions of the Respiratory tract. He reported out of 188 patients 160 (85%) showed general improvements in health, 170 (90%) showed symptomatic improvements, 147 (78%) showed reduction in medication, while 66 (35%) did not require medication during crisis. 175 (93%) patients showed better control in attacks after netī.

Trāṭaka :- Influence of trāṭaka (still gazing) on behaviours, when studied, suggested its usefulness as a means of psychotherapy and may prove to be a better substitute for psychoanalysis and dream-analysis with advantages of independence from analyst and controllability. Trāṭaka was observed to lead to mental relaxation and pleasant state of mind shift from sympathetic to parasympathetic predominance.

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Agnisāra :- This is studied for pressure changes in the stomach. It is observed that very high negative pressure to the extent of 155 mm. Hg. (-55 mm. Hg. Maintained) are produced when the abdomen was near about equal to the normal resting. Intra-thoracic pressure in protrusion was markedly positive, while during retracted stage it was near atmospheric.

Gajakaraṇī :- It is a kriyā causing voluntary vomiting. It was to produce very high pressures in the stomach to the extent of + 90 to + 120 mm. Hg.

Kapālabhātī :- Alveolar CO_2 percentages determined at the end of a two minute kapālabhātī gave an average alveolar CO_2 percentage as 4.65. At the end of five minutes reached 4.89 percent. There is a localized increase of theta activity over front, control and anterior temporal areas. It is supposed that this localized increase of theta activity during kapālabhātī could be attributed to the nasal stimulation.

Conclusion:- Śodhana Kriyās are of great importance. Even though this brings the fact, not much attention has been given to their practical implication in regular practice of Yoga. With such stand, other Yoga practices of āsana, prāṇāyāma would certainly produce highly encouraging benefits.

There are various other śuddhikriyās on which clinical research is yet to be undertaken. This will prove their value, which will convince the scientific worlds. Then alone efficacy of śuddhikriyās will be fully realized.

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ṣaṭ-karma

I. Dhauti

Generally in majority of the haṭha texts, by dhauti-karma only vastra-dhauti is described. However, GhS-I.13-14 describes it differently. It says that there are four varieties of dhauti. These are- antardhauti, dantadhauti, hṛddhauti and mūlaśodhana. The scheme of various kinds of dhautis is reproduced in a tabulated form on page no. 11.

1. Antardhauti

i. Vātasāra

काकचञ्चूवदास्येन पिबेद्वायुं शनैः शनैः ।
चालयेदुदरं पश्चाद्वर्त्मना रेचयेच्छनैः ।।15।।

kākacañcūvadāsyena pibedvāyuṃ śanaiḥ śanaiḥ
cālayedudaraṃ paścādvartmanā recayecchanaiḥ

वातसारं परं गोप्यं देहनिर्मलकारकम् ।
सर्वरोगक्षयकरं देहानलविवर्धकम् ।।16।।

vātasāraṃ paraṃ gopyaṃ dehanirmalakārakam
sarvarogakṣayakaraṃ dehānalavivardhakam(GhS.I.15,16).

Technique : Slowly draw the air in through the mouth forming it like the beak of a crow, move the abdomen and then slowly expel the air through the lower passage (anus). This is vātasāra.

Therapeutic Advantage : ◆ Purifies the body. ◆ Rids the body of all diseases ◆ Increases bodily (gastric) heat (fire). (GhS.I.15,16; BrYs.IV.7).

ii. Vārisāra

आकण्ठं पूरयेद्वारि वक्त्रेण च पिबेच्छनैः ।
चालयेदुदरेणैव चोदराद्रेचयेदधः ।।17।।

ākaṇṭhaṃ pūrayedvāri vaktreṇa ca pibecchanaiḥ
cālayedudareṇaiva codarādrecayedadhaḥ

वारिसारं परं गोप्यं देहनिर्मलकारकम् ।
साधयेत्तत्प्रयत्नेन देवदेहं प्रपद्यते ।।18।।

vārisāraṃ paraṃ gopyaṃ dehanirmalakārakam
sādhayettatprayatnena devadehaṃ prapadyte (GhS. I. 17-18).

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Technique : One should drink water so as to fill (the stomach) upto the throat. Then push it down by moving the belly and evacuate it through the lower passage. This is vārisāra.

Therapeutic Advantage : ◆ Purifies the body turning it to a radiant one. (GhS. I. 17-18; BrYs.IV.8)

iii. Vahnisāra

नाभिग्रन्थिं मेरुपृष्ठे शतवारं च कारयेत्
उदर्यमामयं त्यक्त्वा जाठराग्निं विवर्धयेत् ।।19।।

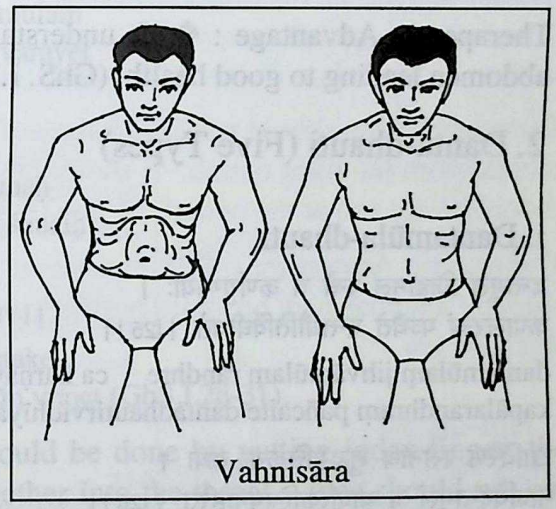
nābhigranthiṃ merūpṛṣṭhe śatavāraṃ ca kārayet
udaryamāmayaṃ tyaktvā jāṭharāgniṃ vivardhayet

वह्निसारमियं धौतिर्योगिनां योगसिद्धिदा ।
एषा धौतिः परा गोप्या न प्रकाश्या कदाचन ।।20।।

vahnisāramiyaṃ dhautiryoginām yogasiddhidā
eṣā dhautiḥ parā gopyā na prakāśyā kadācana(GhS.I.19-20).

Technique : Retract the abdomen towards the spine for a hundred times.

Therapeutic Advantage :
◆ Removes all abdominal disorders.
◆ Enhances gastric fire.
(GhS.I.19-20; BrYs.IV.9)


Vahnisāra

iv. Bahiṣkṛta

काकीमुद्रां साधयित्वा पूरयेदुदरं मरुत् ।
धारयेदर्धयामं तु चालयेदधवर्त्मना ।।21।।

kākī mudrāṃ sādhayitvā pūrayedudaraṃ marut
dhārayed ardhayāmaṃ tu cālayed adhavartmanā

नाभिमग्नजले स्थित्वा शक्तिनाडीं विसर्जयेत् ।
कराभ्यां क्षालयेन्नाडीं यावन्मलविसर्जनम् ।।22।

nābhimagnajale sthitvā śaktināḍīṃ visarjayet
karābhyāṃ kṣālayennāḍīṃ yāvanmalavisarjanam

तावत्प्रक्षाल्य नाडीं च उदरे वेशयेत्पुनः ।
इदं प्रक्षालनं गोप्यं देवानामपि दुर्लभम् ।।23।।

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tāvatprakṣālya nāḍīṃ ca udare veśayetpunaḥ
idaṃ prakṣālanaṃ gopyaṃ devānāmapi durlabham

यामार्धधारणाशक्तिं यावन्न साधयेन्नरः ।
बहिष्कृतं महद्धौतिस्तावच्चैव न जायते ।।24।।

yāmārdha dhāraṇāśaktiṃ yāvanna sādhayennaraḥ
bahiṣkṛtaṃ mahaddhautistāvaccaiva na jāyate(GhS. I. 21-24).

Technique : Form kākīmudrā (by making the mouth like the beak of a crow) and draw the air in through it to fill the stomach. Retain the air for one-and-half hours and then force it down along the lower passage. This can be done by standing in naval deep water. One should push out the śaktināḍī (rectum) and wash it with hands till the filth is removed. After washing it clean, one should draw it in into the abdomen.

(So long as one is not able to retain air inside for one-and-half hours, performance of this great dhauti (bahiṣkṛta dhauti) is not possible.

Therapeutic Advantage : ◆ It understandably thoroughly purifies the lower abdomen leading to good health. (GhS. I. 21-24; BrYs.IV.10).

2. Danta-dhauti (Five Types)

i. Dantamūla-dhauti

दन्तमूलं जिह्वामूलं रन्ध्रे च कर्णयुग्मयोः ।
कपालरन्ध्रं पञ्चैते दन्तधौतिर्विधीयते ।।25।।

dantamūlaṃ jihvāmūlaṃ randhre ca karṇayugmayoḥ
kapālarandhraṃ pañcaite dantadhautirvidhīyate

खादिरेण रसेनाथ शुद्धमृत्तिकया तथा ।
मार्जयेद्दन्तमूलं च यावत्किल्बिषमाहरेत् ।।26।।

khādireṇarasenātha śuddhamṛttikayā tathā
mārjayeddantamūlaṃ ca yāvatkilbiṣamāharet

दन्तमूलं परा धौतिर्योगिनां योगसाधने ।
नित्यं कुर्यात्प्रभाते च दन्तरक्षां च योगवित् ।
दन्तमूलं धावनादिकार्येषु योगिनां मतम् ।।27।।

dantamūlaṃ parā dhautiryoginām yogasādhane
nityaṃ kuryātprabhāte ca dantarakṣā ca yogavit
dantamūlaṃ dhāvanādikāryeṣu yoginām matam(GhS.I.25-27).

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Technique : Danta-dhauti can be practised at five different areas such as root of the teeth, root of the tongue, opening of two ears and frontal sinus.

One should rub the root of the teeth with the extract of khadirā plant (Acacia Catechu) or with clean soil until impurity is removed. Cleansing of teeth should be done every morning. It is a process of purification. (GhS.I.25-27; BrYs.IV.12).

ii. Jihvāmūla-dhauti

अथातः संप्रवक्ष्यामि जिह्वाशोधनकारणम् ।
जरामरणरोगादीन्नाशयेद्दीर्घलम्बिका ।।28।।

athātaḥ saṃpravakṣyāmi jihvāśodhana-kāraṇam
jarāmaraṇarogādīnnāśayeddīrghalambikā

तर्जनीमध्यमानामा अङ्गुलित्रययोगतः ।
वेशयेद् गलमध्ये तु मार्जयेल्लम्बिकामुलम् ।
शनैः शनैः मार्जयित्वा कफदोषं निवारयेत् ।।29।।

tarjanīmadhyamānāmā aṅgulitrayayogataḥ
veśayedgalamadhye tu mārjayellambikāmulam
śanaiḥ śanaiḥ mārjayitvā kaphadoṣaṃ nivārayet

मार्जयेन्नवनीतेन दोहयेच्च पुनः पुनः ।
तदग्रं लोहयन्त्रेण कर्षयित्वा शनैः शनैः ।।30।।

mārjayennavanītena dohayecca punaḥ punaḥ
tadagraṃ lohayantreṇa karṣayitvā śanaiḥ śanaiḥ

नित्यं कुर्यात्प्रयत्नेन रवेरुदयकेऽस्तके ।
एवं कृते च नित्यं सा लम्बिका दीर्घतां व्रजेत् ।।31।।

nityaṃ kuryātprayatnena raverūdayake'stake
evaṃ kṛte ca nityaṃ sā lambikā dīrghatāṃ vrajet (GhS.I.28-31).

Technique : Cleansing of tongue should be done by putting index-finger, the middle finger and the ring finger together into the throat. One should rub out the impurities and clean the root of the tongue steadily. Holding the tip (of the tongue) with an iron pincers, one should draw it out solely and rub it with butter and press it again and again as one does for milking.

This should be regularly practised with diligence, at sun-rise and sun-set. This makes the tongue elongated.

Therapeutic Advantage : ◆ An elongated tongue overcomes old-age, death and diseases etc. Cleansing of the root of the tongue frees one from disease arising from phlegm. (GhS.I.28-31; BrYs.IV.13).

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iii. Karṇarandhra-dhauti

तर्जन्यंगुल्यकाग्रेण मार्जयेत्कर्णरन्ध्रयोः ।
नित्यमभ्यासयोगेन नादान्तरं प्रकाशयेत् ।।32।।

tarjanyaṅgulyakāgreṇa mārjayetkarṇarandhrayoḥ
nityamabhyāsayogena nādāntaraṃ prakāśayet(GhS.I.32).

One should rub the auditory canal by inserting the tip of the index finger into it. Consistent practice of this reveals nāda. (GhS.I.32; BrYs.IV.14).

iv. Kapālarandhra-dhauti

वृद्धाङ्गुष्ठेन दक्षेण मर्दयेद्भालरन्ध्रकम् ।
एवमभ्यासयोगेन कफदोषं निवारयेत् ।।33।।
नाडी निर्मलतां याति दिव्यदृष्टिः प्रजायते ।
निद्रान्ते भोजनान्ते च दिवान्ते च दिने दिने ।।34।।

vṛddhāṅguṣṭhena dakṣeṇa mardayed bhālarandhrakam
evamabhyāsayogena kaphadoṣaṃ nivārayet
nāḍī nirmalatāṃ yāti divyadṛṣṭiḥ prajāyate
nidrānte bhojanānte ca divānte ca dine dine (GhS.I.33,34)

Technique : One should rub the bhālarandhra (hind most part of the roof of the mouth) with the right thumb. It should be done everyday, in the morning, after (noon) meals and at the end of the day (evening).

Therapeutic Advantage : ◆ A consistent practice of this wards off disease of phlegm(and thus nāḍī becomes purified and vision becomes clear. (GhS.I.33,34; BrYs.IV.15).

3. Hṛd-dhauti

हृद्धौतिं त्रिविधां कुर्याद्दण्डवमनवाससा।।35।।
hṛddhāutiṃ trividhāṃ kuryād-daṇḍa-vamana-vāsasā (GhS.I-35)

Technique : In three different ways hṛddhauti can be practised –with a stalk, vomiting and with a piece of cloth.

i. Daṇḍadhauti

रम्भादण्डं हरिद्दण्डं वेत्रदण्डं तथैव च ।
हृन्मध्ये चालयित्वा तु पुनः प्रत्याहरेच्छनैः ।।36।।
rambhādaṇḍaṃ hariddaṇḍaṃ vetradaṇḍaṃ tathaiva ca
hṛnmadhye cālayitvā tu punaḥ pratyāharecchanaiḥ

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कफं पित्तं तथाक्लेदं रेचयेदूर्ध्वं वर्त्मना ।
दण्डधौतिविधानेन हृद्रोगं नाशयेद् ध्रुवम् ।।37।।
kaphaṃ pittaṃ tathākledaṃ recayedūrdhvaṃ vartmanā
daṇḍadhauti vidhānena hṛdrogaṃ nāśayed dhruvam (GhS.I.36-37).

Technique : One should insert a stalk of plantain, turmeric or cane in the gullet, move it there (up and down) and then slowly draw it out. Thus one can easily expel phlegm, bile and mucus (accumulated) at the upper passage.

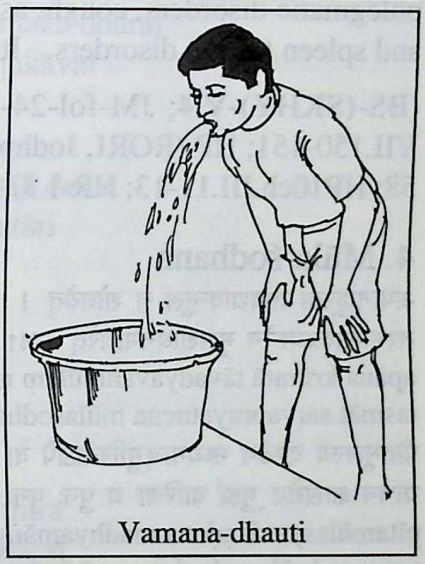
Therapeutic Advantage : ◆ Practice of daṇḍa-dhauti rids one of diseases of the gullet (BrYs-IV.17-18; GhS.36-37).

Daṇḍadhauti

ii. Vamana-dhauti

भोजनान्ते पिबेद्वारि चाकण्ठं पूरितं सुधीः ।
ऊर्ध्वां दृष्टिं क्षणं कृत्वा तज्जलं वमयेत्पुनः ।
नित्यमभ्यासयोगेन कफपित्तं निवारयेत् ।।38।।
bhojanānte pibedvāri cākaṇṭhaṃ pūritaṃ sudhīḥ
ūrdhvāṃ dṛṣṭiṃ kṣaṇaṃ kṛtvā tajjalaṃ vamayetpunaḥ
Nityam abhyāsayogena kaphapittaṃ nivārayet (GhS. I. 38).

Technique : After consumption of meals one should drink water till it comes upto the throat, look upwards for a while and then throw out the water (by vomiting).


Vamana-dhauti

Therapeutic Advantage : ◆ By constant practice of this, one can ward off diseases caused by phlegm and bile (BrYs-IV.19; GhS-I.38).

iii. Vastra-dhauti

चतुरंगुलविस्तृतं सुवस्त्रं तिथि15 बह्वार्द्रतमं ग्रसेत् तत् ।
गुरुणा कथितेन वर्त्मना तां शनकैश्चाभिहरेदसौ हि धौती ।।1।।
caturaṅgulavistṛtaṃ suvastraṃ tithi 15 bahvārdratamaṃ graset tat
guruṇā kathitena vartmanā tāṃ śanakaiścābhiharedasau hi dhautī

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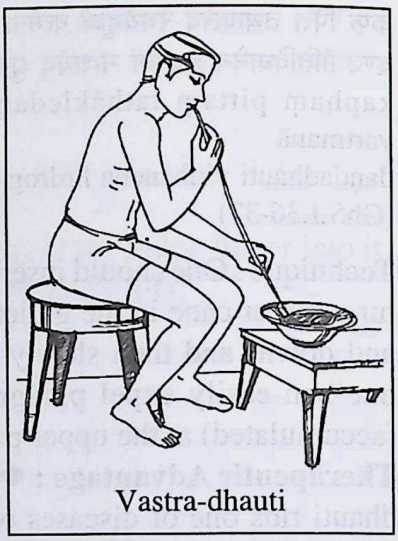
विंशति कफजा रोगाः कासश्वासौ तथा ।
कुष्ठः प्लीहा याति विनाशं धौतिकर्मप्रभावेन ।।2।।

viṃśati kaphajā rogāḥ kāsaśvāsau tathā
kuṣṭhaḥ plīhā yāti vināśaṃ dhautikarma prabhāvena
(HTK.VIII 1-2)


Vastra-dhauti

Technique : Collect a fine piece of white wet cloth which is four digits in width and 15 (cubits) in length. Following guidelines of the gurū, one should slowly but completely swallow it and then pull it out. This is dhautikriyā.

Therapeutic Advantage :

◆ Practice of dhautikarma removes twenty types of phlegmatic disorders, cough, asthma, skin disease and spleen (plīhā) disorders. It also increases digestive power.

(BS-(SKHY)-V.4; JM-fol-24-25; HSC-p.43; YSC-II.28.1; HPJ-II.25;YuB-VII.150-151; HP (RORI, Jodhpur)-fol-73; YSS-106-107; JP-444-446; SKS-56-58; HP10ch.III.11-13; HR-I.37-39; HP(K).II.24-25; GhS-I.39-40; BrYs.IV.20).

4. Mūla-śodhana

अपानक्रूरता तावद्यावन्मूलं न शोधयेत् ।
तस्मात्सर्वप्रयत्नेन मूलशोधनमाचरेत् ।।41।।
apāna krūratā tāvadyāvanmūlaṃ na śodhayet
tasmāt sarvaprayetnena mūlaśodhanam ācaret
पीतमूलस्य दण्डेन मध्यमाङ्गुलिनाऽपि वा ।
यत्नेन क्षालयेद् गुह्यं वारिणा च पुनः पुनः ।।42।।
pītamūlasya daṇḍena madhyamāṅgulinā'pivā
yatnena kṣālayedguhyaṃ vāriṇā ca punaḥ punaḥ
वारयेत्कोष्ठकाठिन्यमामाजीर्णं निवारयेत् ।
कारणं कान्तिपुष्ट्योश्च दीपनं वह्निमण्डलम् ।।43।।
vārayetkoṣṭhakāṭhinyam āmājīrṇaṃ nivārayet
kāraṇaṃ kāntipuṣṭyośca dīpanaṃ vahnimaṇḍalam (GhS.I.41-43).

Technique : Function of apāna (action responsible for excretion) remains inefficient so long as the rectum is not made clean. Therefore, all efforts should be made to clean the rectum.

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One should carefully clean the rectum with a stem of turmeric (plant), or by (inserting) the middle finger and again wash it with water.

Therapeutic Advantage : ◆ Mūlaśodhana cures constipation and indigestion. It gives brightness in complexion and nourishment to body and also stimulates the digestive organs (GhS-I. 41-43; BrYs.IV.21-23).

Mula and Śiśna Śodhana

प्रथम काकासन द्रढ साधै कटि प्रमान जब बैठि आराधै ।
मूल संकोच उरध जल ल्यावै नाभिप्रजंत आनि ठहरावै ।।836।।
prathama kākāsana draḍha sādhai kaṭi pramāna jaba baiṭhi ārādhai
mūla saṅkoca uradha jala lyāvai nābhiprajaṅta āni ṭhaharāvai
बहुर जु जलको भूपरि डारै पुनि चढाय कंठ तक धारै ।
या विधि बारंबार चढावै जयतराम ताको छिटकावै ।।837।।
bahura ju jalako bhūpari ḍārai puni caḍhāi kaṅṭha taka dhārai
yā vidhi bāraṃbāra caḍhavai jayatarāma tāko chiṭakāvai
मूलद्वार करि जल गहि लेवै सो जल सिसन बाट तजि देवै ।
बहुरि सिसन करि पीवै वारि मूलद्वार करि देहि उतारि ।।838।।
mūladvāra kari jala gahi levai so jala sisana bāṭa taji devai
bahuri sisana kari pīvai vāri mūladvāra kari dehi utāri
या विधि वारंवार करि लेह परसपर वारि ।
जयतराम तब मूल लिंग रहै अमलता धारि ।।839।।
yā vidhi vāraṃvāra kari leha parasapara vāri
jayatarāma taba mūla liṅga rahai amalatā dhāri
मूलद्वारि करि गहै समीर जथासक्ति करि राखे थीर ।
नीकी भांति नाभि मै धारै सिसन वाट सो वाय उतारै ।।840।।
mūladvāri kari gahai samīra jathāsakti kari rākhe thīra
nīkī bhānti nābhi mai dhārai sisana vāṭa so vāya utārai
ऐसी भांति सिसन तै पीवै सो पुनि वाय नाभि थिर की वै ।
सक्ति प्रमाण तहां ले धारै गुदा द्वारि करि ताहि उतारै ।।841।।
aisī bhānti sisana tai pīvai so puni vāya nābhi thira kī vai
sakti praṃāṇa tahāṃ le dhārai gudā dvāri kari tāhi utārai
लोम विलोम वाय भर मावै उदररोग सब नासहि पावै ।
कुण्डलिनी व्याकुल होय चलै सहजै द्वार मोक्ष को खुलै ।।842।।
loma viloma vāya bhara māvai udararoga saba nāsahi pāvai
kuṇḍalinī vyākula hoya calai sahajai dvāra mokṣa ko khulai (JP.836-842)

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Cleansing of anus and urethra

Technique : Sit in kākāsana in navel deep water. By manipulating the anus draw the water into the intestines. Draw the water out and again draw it in. do this several times.

After this, draw water into the navel region and draw out through the urethral passage. Again draw in the water through urethra and draw out from the anal passage.

Similarly, take the air in through the anal passage and after holding it in, take it out through the urethral canal. In the same manner draw the air in through the urethral canal and draw it out through the anal passage.

Thus practice this process alternately drawing in and out the air through the anus and urethral canal.

Therapeutic Advantage : ◆ This practice removes all abdominal disorders, activates kuṇḍalinī and brings about the experience of mokṣa (JP.836-842).

II. Basti

2 types of basti

बस्तिस्तु द्विविधो प्रोक्तः जलवायुप्रभेदतः ।
चक्रिं कृत्वा यथाशक्त्या बस्तिञ्चैव तु कारयेत् ।।43।।
bastistu dvividho proktaḥ jalavāyu prabhedataḥ
cakriṃ kṛtvā yathāśaktyā bastiñcaiva tu kārayet (HR-I.43)

Technique : Basti is of two types due to two mediums used as water and air. After practice of cakri one should undertake basti as per capacity (HR.I.43).

1. Jala-basti

नाभिदघ्ने जले स्थित्वा पायुनाले स्थिताङ्गुलिः ।
चक्रिमार्गेण जठरं पायुनालेन पूरयेत् ।।45।।
nābhidaghne jale sthitvā pāyunāle sthitāṅgulih
cakrimārgeṇa jaṭharaṃ pāyunālena pūrayet
विचित्रकरणीं कृत्वा निर्भीतः रेचयेज्जलम् ।
यावद्बलं प्रपूर्यैव क्षणं स्थित्वा विरेचयेत् ।।46।।
vicitrakaraṇīṃ kṛtvā nirbhītaḥ recayejjalam
yāvadbalaṃ prapūryaiva kṣaṇaṃ sthitvā virecayet

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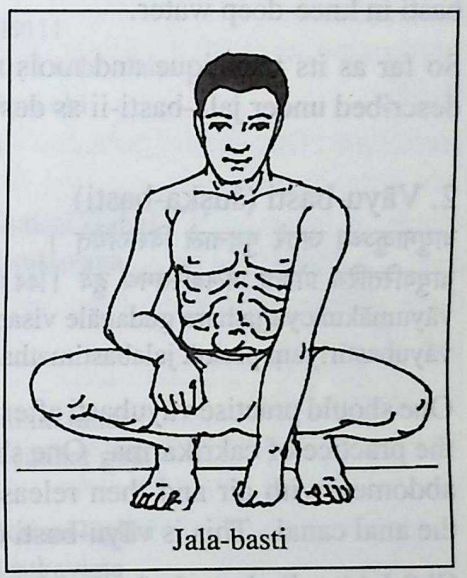
घटीत्रयं न भोक्तव्यं बस्तिमभ्यसता ध्रुवम् ।
निवातभूमौ सन्तिष्ठेद् वशी हितमिताशनः ।।47।।
ghaṭītrayaṃ na bhoktavyaṃ bastimabhyasatā dhruvam
nivātabhūmau santiṣṭhed vaśī hita mitāśanaḥ
गुल्मप्लीहोदरं वापि वातपित्तकफादिकम् ।
बस्तिकर्मप्रभावेन धावन्त्येव न संशयः ।।48।।
gulmaplīhodaraṃ vāpi vātapittakaphādikam
bastikarmaprabhāvena dhāvantyeva na saṃśayaḥ
धात्विन्द्रियान्तःकरणप्रसादं दद्याच्च कान्तिं दहनप्रदीप्तिम् ।
अशेषदोषोपचयं निहन्यादभ्यस्यमानं जलबस्तिकर्म ।।49।।
dhātvindriyāntaḥ karaṇaprasādaṃ dadyācca kāntiṃ dahanapradīptim
aśeṣadoṣopacayaṃ nihanyādabhyasymānaṃ jalabastikarma (HR-I.45-49)


Jala-basti

Technique : i. One should enter the naval deep water and insert the finger in the anus by the process of cakrī, fill up the abdomen with water sucked through the anus. After practisng vicitrakaraṇī with confidence, expel the water. One should fill up the water to the capacity wait for sometime before it is expelled (HR-I.45-46).

Technique : ii. In place of insertion of finger in the anus as suggested by Śrīnivāsa of HR.I.45-49(HP-II.27 and GhS-I.45 clearly, mention use of insertion of a tube in the rectum to draw the water into the rectum.

(Though not explained here, vicitrakaraṇī here means perging out of the water drawn into the rectum).

After this practice, one should not eat for three ghaṭīs (one ghaṭī = 24 minutes).

Practice of bastikarma certainly removes the diseases of inflammation of spleen, abdominal disorders and also those caused by three humours of vāta, pitta and kapha.

Practice of jalabasti streamlines the bodily constituent brings about poise in the internal (sense) organs, offers brightness, stimulates digestive power and completely alleviates the chronic disorders.

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It also overcomes prameha (diabetes), udāvarta and vitiated vāta. Body becomes as lustrous as cupid. It also cures āmavāta.

(HR-I.43-49; HP10ch-III.14-16; HP(K).II.27-29; GhS-I.44-46; BS(SKHY)-V-3-5; JM-fol-25-26; HTK-VIII.5-6; HSC-p.47; YSC-II.28.3; HPJ-II.26-28; YuB-VII.152-154; HP (Ms.) RORI-IV-fol.74; YSS-108-110; BrYs.IV.25-26).

The two practices of dhauti and basti should be done before taking meals. After these karmas, one should not delay in taking meals (HPJ-II.27).

Special feature of basti as described by SKS-130-142 is its preparation for undertaking basti-karma.

After practice of naulī and passing out urine and excrement, one should undertake basti in knee-deep water.

So far as its technique and tools to be used are concerned, these are same as described under jala-basti-ii as described above.

2. Vāyu-basti (śuṣka-basti)

वायुमाकुञ्च्य जठरे गुदनाले विसर्जयेत् ।
वायुबस्तिरियं प्रोक्ता जलबस्तिमथ ब्रुवे ।।44।।
vāyumākuñcya jaṭhare gudanāle visarjayet
vāyubastiriyaṃ proktā jalabastimatha bruve

One should practise vāyubasti after undertaking the practice of cakrīkarma. One should fill the abdomen with air and then release it through the anal canal. This is vāyu-basti (HR-I.44).

Vāyu-basti (śuṣka-basti)

GhS.I.44 calls it as śuṣka-basti techniuque of which is as follows:

पश्चिमोत्तानतो बस्तिं चालयित्वा शनैः शनैः ।
अश्विनीमुद्रया पायुमाकुञ्चयेत्प्रसारयेत् ।। 47।।
paścimottānato bastiṃ cālayitvā śanaiḥ śanaiḥ
aśvinīmudrayā pāyumākuñcayetprasārayet
evamabhyāsayogena koṣṭhadoṣo na vidyate
vivardhayejjāṭharāgnim āmavātaṃ vināśayet (GhS.I.47-48; BrYs.IV.27-28).

Technique : While practising paścimatāna, basti (rectum) should be moved. It (basti) may also be contracted and expanded with application of aśvinīmudrā.

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Therapeutic Advantage : ◆ Practice of bastikarma certainly removes the diseases affecting abdomen. It further enhances gastric fire and toxins produced due accumulated āma.

Pavana-vasti

यह गोप करम है पहिली जलसौं वस्ती करही ।
पीबै पवन पेट मे भरही पदमासन करि रोके वाई ।
पवन वस्ती ऐसै करि भाई ।49।।
yaha gopa karama hai pahilī jalasauṃ vastī karahī
pībai pavana peṭa me bharahī padamāsana kari roke vāī
pavana vastī aisai kari bhāī
जब लग पवन उद्र मै रहै तब लग शुधा तृषा नही दहै ।
अनजल विना थिर राषै देही पवनवसती गुण जाणै एही ।।50।।
jaba jaga pavana udra mai rahai taba laga ṣudhā tṛṣā nahī dahai
anajala vinā thira rāṣai dehī pavanavasatī guṇa jāṇai ehī
पवन वस्ती कौं जोगी साधै अन्न अधीन कहो कैसै लाघै ।
मंत्र पढी वस राषै पवन ताकौ वाधा लिपै सुकवन ।।51।।
pavana vastī kauṃ jogī sādhai anna adhīna kaho kaisai lāghai
mantra paḍhī vasa rāṣai pavana tākau vādhā lipai sukavana
ॐ ह्रीं रं रं कारे नमः । मूल कवल प्रफुलत रहै ।
उलटे गंग पनि मकौंठहै पवन वस्ति कर साधै जोग ।
विना राज भोगवै भोग ।।52।।
om hrīṃ raṃ raṃ kāre namaḥ mūla kavala praphulata rahai
ulaṭe gaṅga pari makauṃṭhahai pavana vasti kara sādhai goja
vinā rāja bhogavai bhoga (JM folio-28-29).
pavana vastī kauṃ jogī sādhai anna adhīna kaho kaisai lāghai
mantra paḍhī vasa rāṣai pavana tākau vādhā lipai sukavana

Technique : One should first of all practise jala vasti. After this, one should suck air (through mouth) to fill up the stomach and retain this air by maintaining padmāsana. So long air is retained in the stomach, one will not be troubled due to hunger and thirst. Therefore, one can survive without food and water. How can a yogī perfect this pavana vasti, that is, retain air in the stomach, so that one can remain without food or drink? Air can be effectively retained by repeating this mantra – 'oṃ hrīṃ raṃ raṃ kāre namaḥ' ॥

Therapeutic Advantage :

◆ It additionally, helps blossoming the lotus at the heart (JM-fol-28-29).

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3. Netra-basti

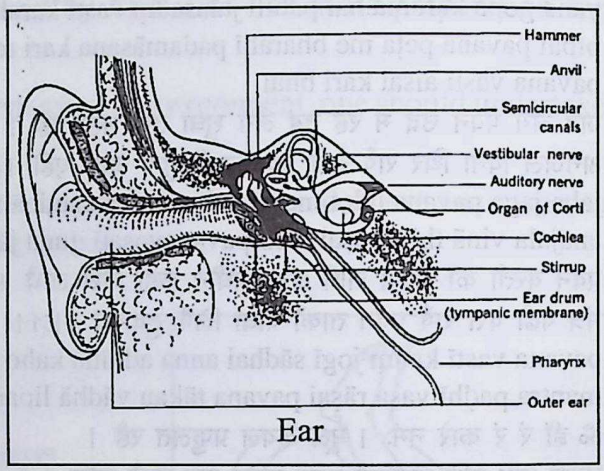
जलान्तः संप्रविश्याथ नेत्रे विस्फार्य निर्गतः ।
नेत्रे संमार्जयेद्योगी नेत्रबस्तिरयं स्मृतः ।।143।।
jalāntaḥ saṃpraviśyātha netre visphārya nirgataḥ
netre saṃmārjayedyogī netrabastirayaṃ smṛtaḥ

Technique : Having submerged in water, one should widely open the eyes and then come out of the water. Then wipe the eyes clean (SKS-143).

4. Karṇa-basti

कोष्ठमूत्रं निजे कर्णे दत्वा तत्पुनराहरेत् ।
कर्णबस्तिरयं प्रोक्तो विनादोषं न चाचरेत् ।।144।।
koṣṭhamūtraṃ nije karṇe datvā tatpunarāharet
karṇabastirayaṃ prokto vinādoṣaṃ na cācaret

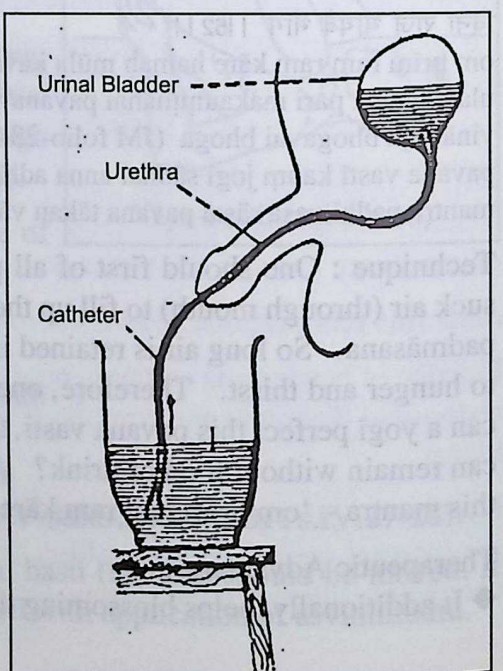
Technique : One should pour one's own urine into the ears, and then it should be taken out. This is karṇa basti. It should not be done unless there is serious disorder of the ears (SKS-144)



Ear

5. Dhvaja-basti

त्र्यङ्गुलां नलिकां कृत्वा सूक्ष्मां श्लक्ष्णां समुद्रिकाम् ।
अजास्तनोत्थभस्त्रायां सम्यक्सूत्रेण बंधयेत् ।।145।।
tryaṅgulāṃ nalikāṃ kṛtvā sukṣmāṃ ślakṣṇāṃ samudrikām
ajāstanotthabhastrāyāṃ samyaksūtreṇa bandhayet
लिङ्गे प्रवेश्य नलिकां तोयपूर्णां तु भस्त्रिकाम् ।
निष्पीड्य पाणिनाहृत्य ध्वजबस्तिरयं स्मृतः ।।146।।
liṅge praveśya nalikāṃ toyapuṛṇaṃ tu bhastrikām
niṣpīḍya pāṇināhṛtya dhvajabastirayaṃ smṛtaḥ
अश्मरीदोषहरणो मूत्रकृच्छ्रहरः परः ।
प्रणवः पञ्चमत्रयोदशमुपान्त्यं च प्रजापतिः ।।147।।
aśmarīdoṣaharaṇo mūtrakṛcchraharaḥ paraḥ
praṇavaḥ pañcamatrayodaśamupāntyaṃ ca prajāpatiḥ (SKS-145-147)



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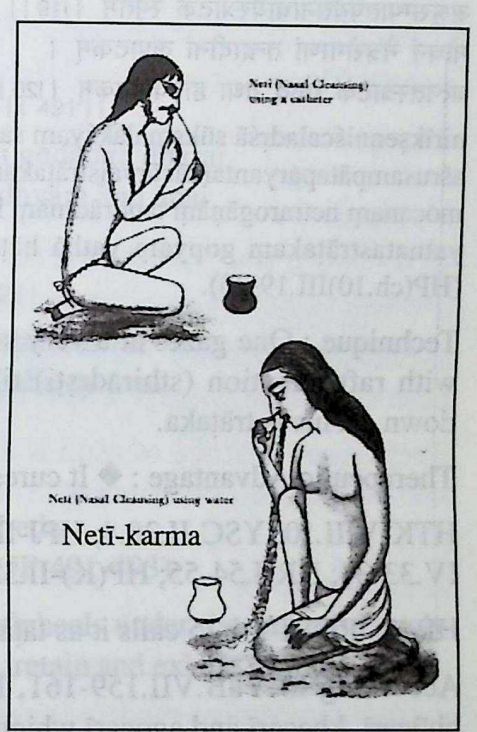
Technique : One should prepare a fine and soft tube 2 ½ inches in length and ring should be attached to it very well with a thread to a bellow prepared out of the udder of a female goat.

This tube should be introduced in the passage of the penis with the bellows full of water and sqeeze out the bellows by hand. Then the tube should be taken out.

Therapeutic Advantage : ◆ This cures disorders of urinary stone and is a great antidote against painful and troublesome passing of urine.

III. Netī-karma

आखुपुच्छाकारनिभं सूत्रं सुस्निग्धनिर्मितम् ।
षड्वितस्तिमितं सूत्रं नेतिसूत्रस्य लक्षणम् ।।40।।
ākhupucchākāra nibhaṃ sūtraṃ susnigdhanirmitam
ṣaḍvitastimitaṃ sūtraṃ netisūtrasya lakṣaṇam
नासानाले प्रविश्यैनं मुखान्निर्गमयेत् क्रमात् ।
सूत्रस्यान्तं प्रबद्ध्वा तु भ्रामयेन्नासनालयोः ।
मथनं च ततः कुर्यान्नेति सिद्धैर्निगद्यते ।।41।।
nāsānāle praviśyainaṃ mukhānnirgamayet kramāt
sūtrasyāntaṃ prabaddhvā tu
bhrāmayennāsanālayoḥ
mathanaṃ ca tataḥ kuryānneti siddhairnigadyate
कपालशोधिनी कार्या दिव्यदृष्टिप्रदायिनी ।
जत्रूर्ध्वजातरोगघ्नी जायते नेतिरुत्तमा ।।42।।
kapālaśodhinī kāryā divyadṛṣṭipradāyinī
jatrūrdhvajātarogaghnī jāyate netiruttamā (HR-I.40-42)



Netī-karma

Technique : Prepare a fine, clean and smooth sheaf of cotton and insert it carefully in either of the nostrils, rub the walls of the nasal passage and then pull it out through mouth. This is neṭī karma. It may measure about nine inches. It may be as thick as the tail of a mouse. It can also be waxed for smooth insertion.

Therapeutic Advantage : ◆ It purifies (kapāla) nasopharyngeal cavity. One can enjoy high clarity of vision. It also overcomes disease cause due to infection (of worm) in the upper region that of head. Nasal passage remains pure. Eyes remain clear and bright. Oral diseases are also removed.

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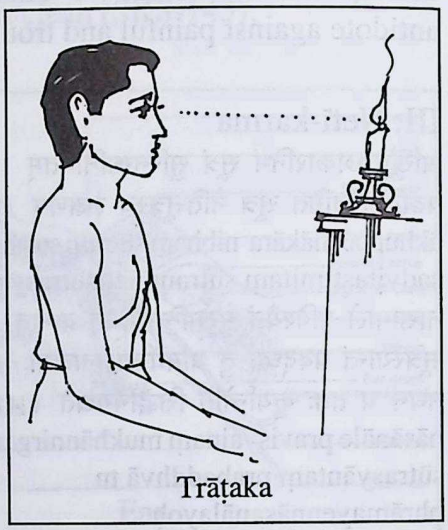
(GhS-I-49-50; HP(K)-II.30-31; HR-I-40-42; BrYs-29-30; SKS-67-68; HP(Ms) RORI-18-19 fol-74; YuB-VII.156-157; HP10ch. III.17-18; HPJ-II.30; YSC-II.28.3; HSC-P.3; HTK-VIII.7; BS (SKHY)-V-1-3; JM-fol-26).

Therapeutic Advantage : ◆ According to SKS-67-68 neti can be of two types, vartitā and avartitā.

IV. Trāṭaka

निरीक्षेन्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।
अश्रुसम्पातपर्यंतमाचार्यैस्त्राटकं स्मृतम् ।।19।।
मोचनं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।
यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ।।20।।

nirīkṣenniścaladṛśā sūkṣmalakśyaṃ samāhitaḥ
aśrusampātaparyantamācāryaistrāṭakaṃ smṛtam
mocanaṃ netrarogāṇāṃ tandrādīnāṃ kapāṭakam
yatnatastrāṭakaṃ gopyaṃ yathā hāṭakapeṭakam
(HP(ch.10)III.19-20).


Trāṭaka

Technique : One gazes at a very subtle object with raft attention (sthiradṛṣṭi) till tears roll down. This is trāṭaka.

Therapeutic Advantage : ◆ It cures all eye disease and also lethargy.

HTK-VIII.10; YSC-II.28.4; HPJ-II.32; HP10ch.III.19-20; YSS-113-114; BrYs-IV.33-34; HR-I.54-55; HP(K)-II.32-33; GhS-I.52-53; SKS-40-41; JM-fol-27.

HP.Ms.RORI-fol-75 calls it as tāṭaka.

According to YuB.VII.159-161, Niścaladṛṣṭi or Sthiradṛṣṭi is of three types-bhūcarī, khecarī and agocarī which are described below:

सा च निश्चलदृष्टिस्त्रिविधा भूचरी खेचरी अगोचरी च ।
तत्र या सर्वतोऽन्यतो निरुद्धा नासाग्रसम्पूर्णदेहपादाग्रस्थभूपर्यन्तं विलोकयति सा भूचरी ।।160।।

sā ca niścaladṛṣṭistrividhā bhūcarī khecarī agocarīca
tatra yā sarvato'nyato nirūddhā nāsāgrasampūrṇa deha pādāgrastha bhūparyantaṃ vilokayati sā bhūcarī

या भ्रूमध्यस्थगगनं सूर्यचन्द्रमण्डलादिकं वा विभावयति सा खेचरी ।
या तु अत्यन्तं नासाग्रनाभिप्रदेशमात्रमेव विलोकयति सा इषद्गोचरत्वादगोचरी ।।161।।

yā bhrūmadhyasthagaganaṃ sūryacandramaṇḍalādikaṃ vā vibhāvayati sā khecarī
yā tu atyantaṃ nāsāgranābhipradeśamātrameva vilokayati sā iṣadgocaratvādagocarī
(YuB.VII.160-161).

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Technique : The process in which vision is restrained from all (external objects) but one can vividly visualize or perceive from tip of the nose upto the toes on ground, is bhūcarī.

In khecarī (dṛṣṭi) one perceiving the space or sun and moon etc. in the centre of the eyebrows.

Therapeutic Advantage : ◆ In agocarī (dṛṣṭi) one can perceive from top of the nose upto naval region. It is called agocarī since in it objects are slightly revealed.

Trāṭaka kumbhaka

प्रथम ही भद्रासन द्रिढ करै एडी उभै गुदातर धरै ।
सकल बन्ध बिधि सेती ठानै जिभ्या उलटि ऊर्ध्वा कौ आनै ।। 491 ।।

prathama hī bhadrāsana driḍha karai eḍī ubhai gudātara dharai
sakala bandha bidhi setī ṭhānai jibhyā ulaṭi ūrdhvāṃ kau ānai

नासावाट पवन भरि पीवै सो पुनि जिभ्या सो थिर की वै ।
सबही नाडी अमलता पावै रोग देह मैं कबहु न आवै ।। 492 ।।

nāsāvāṭa pavana bhari pīvai so puni jibhyā so thira kī vai
sabahī nāḍī amalatā pāvai roga deha maiṃ kabahu na āvai

यह त्राटक कुम्भक कह्यौ पावै गुरूते भेद ।
जयतराम साधै तबै मिटै जु तनकी खेद ।। 493 ।।

yaha trāṭaka kumbhaka kahyau pāvai gurute bheda
jayatarāma sādhai tabai miṭai ju tanakī kheda (JP-491-493).

Technique : Adopt bhadrāsana by bringing both heels under the anus and apply all bandhas. Turn the tongue upwards. Inhale, retain and exhale (through nose). This is trāṭaka kumbhaka.

Therapeutic Advantage : ◆ It offers purification to the nāḍīs (JP-491-493).

Troṭaka karma

त्रोटक कर्म टकटकी लागै, पलक पलक सों मिलै न तागै ।।
नैन उधारे हि नित रहै, होय दृष्टि थिर शुकदेव कहै ।।
ऑख उलटि त्रिकुटीमें आनो, यह भी त्रोटक कर्म पिछानो ।।
जिते ध्यान नैननि के होई, चरणदासपूरण हो सोई ।।
कपालभांति अरु धौंकनी, बाघी शंख पशाल ।
चारि कर्म ये ओर हैं, इनहिं छहौ के नाल ।।7।।

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troṭaka karma ṭakaṭakī lāgai, palaka palaka soṃ milai na tāgai
naina udhāre hi nita rahai, hoya dṛṣṭi thira śukadeva kahai
āṅkha ulaṭi trikuṭīmeṃ āno, yaha bhī troṭaka karma pichāno
jite dhyāna nainani ke hoī, caraṇadāsapūraṇa ho soī
kapālabhāṅti aru dhauṅkanī, bāghī śaṅkha paśāla
cāri karma ye aora haiṃ, inahiṃ chahau ke nāla (BS(SKHY) V.7).

Technique : i) One should constantly stare at (an object) without blinking of eyelids.

Technique : ii) Raise the eyes to fix it at trikuṭī (centre of eyebrows). This also is troṭaka karma. This is conducive practice of dhyāna.

Therapeutic Advantage : ◆ Vision becomes stable.

V. Nauli

सा च नौलिर्द्विधा प्रोक्ता भारी चैकान्तराभिधा ।
भारी स्याद् बाह्यरूपेण जायन्तेऽन्तस्तु सा तथा ।।33।।

sā ca naulirdvidhā proktā bhārī caikāntarābhidhā
bhārī syād bāhyarūpeṇa jāyante'ntastu sā tathā (HR.I.33)

Technique : Practice of naulī is of two types – bhārī which is bāhya (external) and antarā (which is internal).

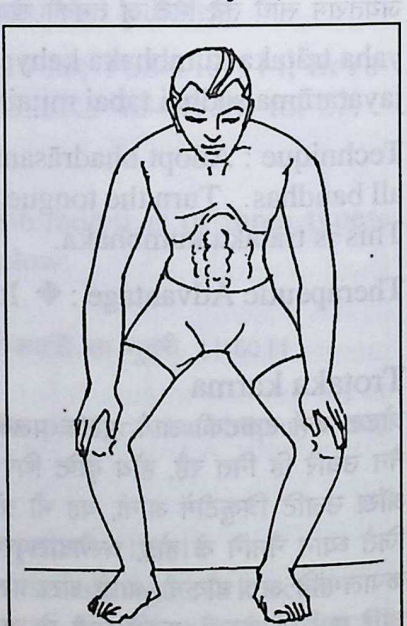
1. Bāhya-naulī

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।
नतांसो भ्रामयेदेषा नौलिः सिद्धैः प्रचक्ष्यते ।।34।।

amandāvartavegena tundaṃ savyāpasavyataḥ
natāṃso bhrāmayedeṣā nauliḥ siddhaiḥ pracakṣyate

मन्दाग्निसंदीपनपाचनादिसंधायिकानंदकरी सदैव ।
अशेषदोषामयशोषणी च हठक्रियामौलिरियं च नौलिः ।।35।।

mandāgnisaṅdīpanapācanādisaṅdhāyikānandakarī sadaiva
aśeṣadoṣāmayaśoṣaṇīca haṭhakriyāmauliriyaṃca nauliḥ (HP.II.34-35)



Bāhya-naulī

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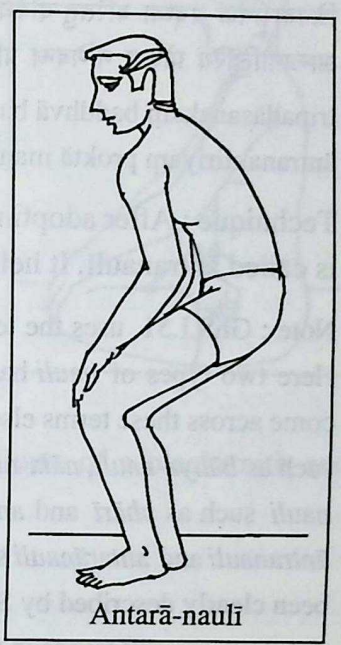
Technique : One rapidly rotates the naval region all through left and right while placing hands on knees and bending the head down.


Antarā-naulī

Naulī is highly valued in Haṭhayoga. It stimulates weak digestion, streamlines gastric fire, brings a deep sense of well-being and totally removes all disorders caused by imbalance of three humours.

(HTK-VIII.11-15; JM-45-48.fol.27-28; YSC-II.28.5; HP10ch.III.21-22; YuB-VII.162-163; HP(Ms.) RORI.22-23,fol-75; YSS-115-116; SKS-110-114; BrYs-IV.31-32; HR-I.33-36; HP(K)-II.34-35; GhS-I.51).

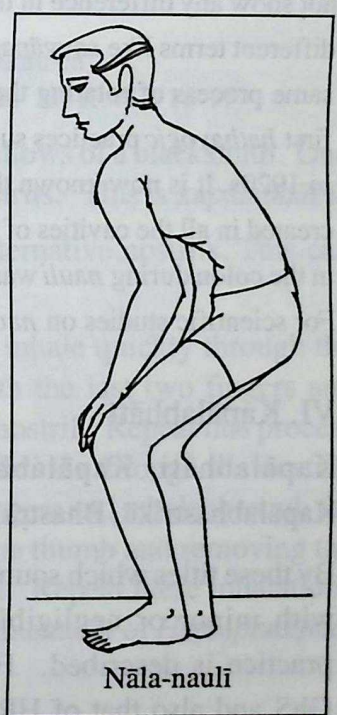
BS (SKHY)-V.6 suggests padmāsana for naulī.

Therapeutic Advantage : ◆ It removes fever, tillī (disorders of spleen), severe abdominal pain or colic etc.

2. Antarā-naulī

इडया वर्तवेगेन तथा पिंगलया पुनः ।
उभाभ्यां भ्रामयेच्चैव ह्यन्तरा कीर्तिता मया ।।36।।
iḍayā vartavegena tathā piṅgalayā punaḥ
ubhābhyāṃ bhrāmayeccaiva hyantarā kīrtitā mayā

Therapeutic Advantage : ◆ Quick rotation of the abdomen like a whirlpool on both sides in clock-wise and anti-clock-wise directions is called antarā (HR-I.36).


Nāla-naulī

3. Nāla-naulī

एकीकृत्य नलौ सम्यगुत्थाप्य गुरुमार्गतः ।।112।।
ekīkṛtya nalau samyagutthāpya gurumārgataḥ
ऊर्ध्वमाकर्षयेत्तेन नालनौली शिवोदिता ।
इदं रहस्यं परमं न देयं यस्य कस्यचित् ।।113।।
ūrdhvamākarṣayettena nālanaulī śivoditā
idaṃ rahasyaṃ paramaṃ na deyaṃ yasya kasyacit (SKS-112-113)

Technique : Having united and raised both the abdominal recti muscles properly, as per guidance of guru, it should be pulled upwards. Hence, it is called nālanaulī (SKS-113).

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4. Āntranaulī

त्रिपदासनकं बद्ध्वा बस्तितुन्दविघर्षणात् ।
आन्त्रनौलिरियं प्रोक्ता मणिबन्ध प्रसिद्धिदा ।।114।।

tripadāsanakaṃ baddhvā bastitunda vigharṣaṇāt
āntranauliriyaṃ proktā maṇibandha prasiddhidā (SKS-114)

Technique : After adopting tripadāsana and rubbing bastitunda (lower abdomen) is called āntranaulī. It helps in proper practice of maṇibandha (SKS-114).

Note : GhS.I.51 uses the term *laulikī* for *nauli*. HP describes only one type of *nauli*. Here two types of *nauli* have been described, namely, *bhārī* and *antarā*. We do not come across these terms elsewhere. SKS-110-114 describes different varieties of *nauli* such as *bāhya-nauli*, *nāla-nauli*, *āntra-nauli*. Although *Śrīnivāsa* describes two types of *nauli* such as *bhārī* and *antarā*, the difference between the two is not clear. The terms *āntranauli* and *antarānauli* seem to have similarity. But the technique of *āntranauli* has been clearly described by SKS-114. The description of *antarānauli* by *Śrīnivāsa* does not show any difference in the technique of *bhārīnauli* and *antarānauli*, except the use of different terms like *savyāpasavyataḥ* and *iḍayā piṅgalay*ā. Both these terms indicate the same process of rotating the nauli clockwise and anticlockwise. *Nauli* was one of the first *haṭhayogic* practices subjected to scientific investigation by Swāmī Kuvalayānanda in 1920s. It is now known that high sub-atmospheric pressure (partial vacuum) is created in all the cavities of the abdomen during *nauli*. The discovery of partial vacuum in the colon during *nauli* was named '*Mādhavadāsa* vacuum' by Swāmī Kuvalayānanda. For scientific studies on *nauli*, refer to YM.vol. 1.

VI. Kapālabhātī

Kapālabhāti, Kapālabhastri, Bhālabhāti, Kapālabhānti, Bhāthī karma, Kapālabhastrikā, Bhastṛā, Kapālaśodhana

By these titles which sound similar there are sometimes same technique described with minor or negligible difference, some other times entirely a different practice is described. For example, the practice of Bhālabhāti described in GhS and also that of HR which are different techniqems than the commonly known practice of Kapālabhāti. So far other names are concerned, there is a

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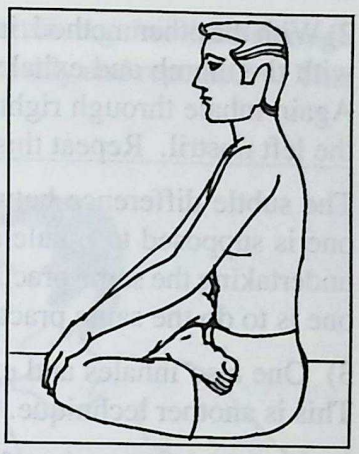

general or main technique which is found common in all texts. Subordinate techniques make the cause for new variety. For example, rapid inhalation and exhalation just as the fast movement of a bellows is a common feature in almost all practices. To move the head sidewards is a special and additional feature which gives it a different identity.

भस्त्रेवल्लोहकारस्य रेचपूरौ सुसंभ्रमौ ।
कपालभाती विख्याता कफदोषविशोषणी ।।117।।

bhastrevallohakārasya recapūrau susambhramau
kapālabhātī vikhyātā kaphadoṣa-viśoṣaṇī

Technique : One imitates the movements of the bellows of a blacksmith and inhales and exhales rapidly (YSS-117).

Kapāla-bhāthi

या लौहकारस्य सुभस्त्रिकेव सुसम्भ्रमौ रेचकपूरकौ च ।
सव्यापसव्यं परिवर्त्तनेन नासापुटेस्नस्तु कपालभाथी ।।16।।

yā lauhakārasya subhastrikeva susambhramau recaka pūrakau ca
savyāpasavyaṃ parivarttanena nāsāpuṭesnastu kapālabhāthī HTK.VIII 16-17

Technique : One imitates the fast movements of the bellows of a blacksmith. One inhales and exhales rapidly using the left and right nostrils. This is *kapālabhāthī.*

Technique : Here *kapālabhāti* requires the use of alternative nostrils. This can be done in two ways:

1) By closing the right nostril with the right thumb, inhale quickly through the left nostril. Then suddenly close the left nostril with the last two fingers and removing the thumb, exhale rapidly through the right nostril. Repeat this process to the capacity. Then practice inhalations and exhalations through the nostrils interchanged. Close the left nostril with the last two fingers and inhale through the right nostril. Quickly closing the right nostril with the thumb and removing the last two fingers exhale rapidly through the left nostril. Repeat these inhalations and exhalations to the capacity. *Brahmānanda*, the commentator of *Haṭhapradīpikā* describes this process used in *bhastrikā prāṇāyāma.*

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2) With the other method, inhale rapidly through the left nostril by closing the right with the thumb and exhale quickly through the right nostril by closing the left. Again inhale through right nostril and quickly closing the right, exhale through the left nostril. Repeat this process to the capacity.

The subtle difference between these two techniques is that in the first version one is supposed to inhale and exhale through one nostril till exhaustion before undertaking the same practice with the other nostril. In case of the second variety, one is to do the same practice with alternate nostrils simulatenously.

3) One also inhales and exhales rapidly like the bellows through both nostrils. This is another technique.

Therapeutic Advantage : ◆ It removes phlegm (twenty phlegmatic disorders are removed), toxins (āma) disorders in plasma (rasa), impurities, uṣmāvāta (heat in the body), pain. Phlegmatic accumulation obstruct the free flow of prāṇa, hence this is recommended (HPJ-II.35; HTK-VIII.16-17; YSC-II.28.6; HP10ch.III.23; YuB.VII.164; HP (Ms. RORI) fol.75; HP(K)-II.36).

It is called kapālabhastrī in HR.I.56; HP10ch.III.23.

Bhālabhāti

वातक्रमेण व्युत्क्रमेण शीत्क्रमेण विशेषतः ।
भालभातिं त्रिधा कुर्यात्कफदोषं निवारयेत् ।।54।।

vātakrameṇa vyutkrameṇa śītkrameṇa viśeṣataḥ
bhālabhātiṃ tridhā kuryātkaphadoṣaṃ nivārayet (GhS.I-54)

Technique : Bhālabhāti which is of three varieties, should be practised particularly under the techniques named Vātakrama, Vyutkrama and Śītkrama (as narrated below) which overcomes phlegmatic disorders.

1. Vātakrama-bhālabhāti

इडया पूरयेद्वायुं रेचयेत्पिङ्गलया पुनः ।
पिङ्गलया पूरयित्वा पुनश्चन्द्रेण रेचयेत् ।।55।।

idayā pūrayed vāyuṃ recayet piṅgalayā punaḥ
piṅgalayā pūrayitvā punaścandreṇa recayet

पूरकं रेचकं कृत्वा वेगेन न तु धारयेत् ।
एवमभ्यासयोगेन कफदोषं निवारयेत् ।।56।।

pūrakaṃ recakaṃ kṛtvā vegena na tu dhārayet
evamabhyāsayogena kaphadoṣāṃ nivārayet (GhS.I.55-56)

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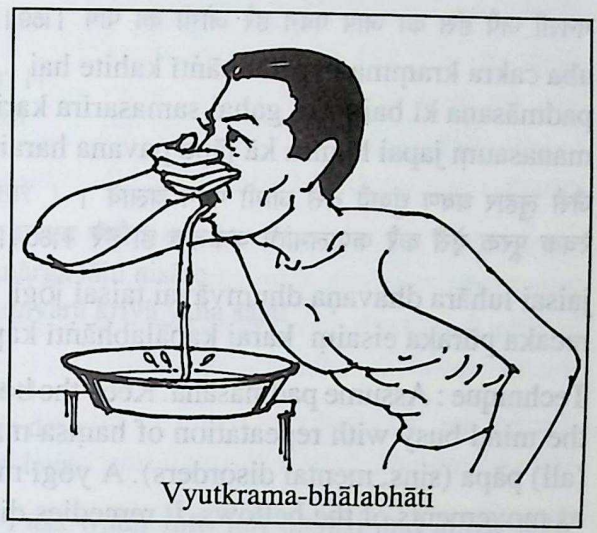
Technique : Inhale through idā and exhale through piṅgalā. Again inhale through piṅgala and exhale through iḍā. This should be done quickly and repeatedly. This is vātakrama-kāpalabhāti (BrYs-IV.35; GhS-I.55).

2. Vyutkrama-bhālabhāti

नासाभ्यां जलमाकृष्य पुनर्वक्त्रेण रेचयेत् ।
पायं पायं व्युत्क्रमेण श्लेष्मदोषं निवारयेत् ।।57।।

nāsābhyāṃjalamākṛṣya punarvaktreṇa recayet
pāyaṃ pāyaṃ vyutkrameṇa
śleṣmadoṣaṃ nivārayet (GhS.I.57).

Technique : Suck water through nostrils and draw it out through mouth in this inverse order. It is the remedy for phlegmatic disorders (BrYs-IV.36; GhS-I.57).



Vyutkrama-bhālabhāti

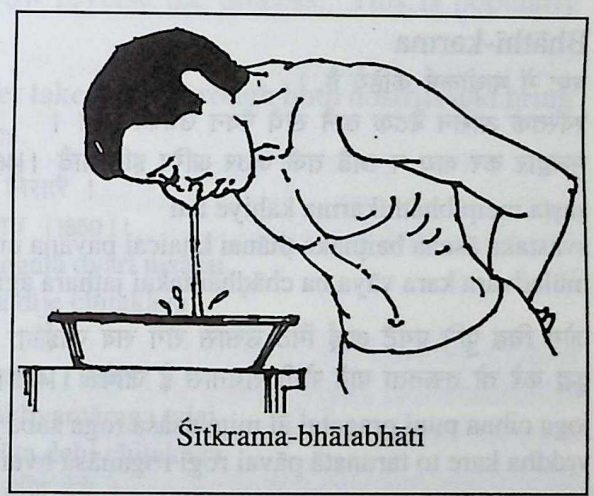
3. Śītkrama-bhālabhāti

शीत्कृत्य पीत्वा वक्त्रेण नासानालैर्विरेचयेत् ।
एवमभ्यासयोगेन कामदेवसमो भवेत् ।।58।।

śītkṛtya pītvā vaktreṇa
nāsānālairvirecayet
evam abhyāsayogena kāmadevasamo bhavet

न जायते वार्द्धकं च ज्वरो नैव प्रजायते ।
भवेत्स्वच्छन्ददेहश्च कफदोषं निवारयेत् ।।59।।

na jāyate vārddhakaṃ ca jvaro naiva prajāyate
bhavetsvacchandadehaśca
kaphadoṣaṃ nivārayet (GhS.I.58-59).



Śītkrama-bhālabhāti

Technique : Suck water through mouth in such a way as to make a hissing sound. Then throw it out through nostrils.

Therapeutic Advantage : ◆ Makes one handsome. One avoids old-age. Fever does not trouble him. Moreover, one enjoys a healthy body. Phlegmatic disorders are warded off (BrYs-IV.37; GhS-I.58).

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Kapāla-bhāṅtī

अब चक्र क्रंम कपालभांती कहिते है ।
पद्मासन की बैठक गहै समसरिर करि गाढा रहै ।
मनसौं जपै हंस का जाप पवन हरै जोगी का पाप ।।59।।

aba cakra kraṃma kapālabhāṅtī kahite hai
padmāsana kī baiṭhaka gahai samasarira kari gāḍhā rahai
manasauṃ japai haṃsa kā jāpa pavana harai jogī kā pāpa

जैसै लुहार धवण धुंवावै तैसै जोगी पवन चलावै ।
रेचक पूरक ऐसैं करै कपालभांती कफदोष ही हरै ।।60।।

jaisai luhāra dhavaṇa dhuṃvāvai taisai jogī pavana calāvai
recaka pūraka eisaiṃ karai kapālabhāṅtī kaphadoṣa hī harai

Technique : Assume padmāsana. Keep the body steadily upright and stable. Keep the mind busy with repeatation of haṃsa mantra. Prāṇa (practice of) eliminates (all) pāpa (sins, mental disorders). A yogī moves breath (inhale and exhale) just as movements of the bellows. It remedies disorders of kapha (JM-fol-30-31).

Bhāthī-karma

षष्ट में भाथीकर्म कहिये है ।
स्वस्तक आसन बैठक ठानै खैचै पवन उर्धको आनै ।
मूलद्वार कर वाय न छाढै तकै जठर अग्नि इति बाढै ।।464।।

ṣaṣṭa meṃ bhāthīkarma kahiye hai
svastaka āsana baiṭhaka ṭhānai khaicai pavana urdhako ānai
mūladvāra kara vāya na chāḍhai takai jaṭhara agni iti bāḍhai

जोग चिह्न पुनि प्रगटै आई मिटे उसास रोग सब जाई ।
वृद्ध करे तो तरूनता पावै रोगी रोगनास ह्वै जावै ।।465।।

joga cihna puni pragaṭai āī miṭe usāsa roga saba jāī
vṛddha kare to tarunatā pāvai rogī roganāsa hvai jāvai

Technique : Adopt svastika āsana and draw the air in, but this air should not be released through lower passage. Rather it should be moved into the abdominal cavity and retained therein.

Therapeutic Advantage : ◆ This practice prominently brings out the signs of success in yoga. It solves the trouble of ucchāsa (heaving) or breathing hard or snort. If an old person undertakes this practice, he feels youthful. A patient gets rid of his disease through this practice (JP 464-465).

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Kapāla-śodhana

It is of two types. One is done with water- Jalakriyā and the other with air- Pavanakriyā.

i) इडा नाडि जलपान करि छोडै पिंगुल नाडि ।
पुनि है पिंगला पान करि इडा उतारे वारि ।।847।।
iḍā nāḍi jalapāna kari choḍai piṅgula nāḍi
pun hai piṅgalā pāna kari iḍā utāre vāri
बहुरि वारि नासास्वर धारे सुखमनमार्ग ताहि निसारे ।
सुखमन मारग ताहि निसारे सुर तजै वारंवार क्रिया यह सजै ।।848।।
bahuri vāri nasāsvara dhāre sukhamanamārga tāhi nisāre
sukhamana maraga tāhi nisāre sura vāraṃvāra kriyā yaha sajai
नासापुट जलपान करि चख्यमारग तज देय ।
जयतराम जल फेरिकै द्वार सुध करि लेय ।।849।।
nāsāpuṭa jalapāna kari cakhyamāraga taja deya
jayatarāma jala pherikai dvāra sudha kari leya

Technique : With water- Jalakriyā: Pass water into left nostril and allow it to come out through right nostril. Now reverse the process. This is popularly known as Jalaneti.

Therapeutic Advantage : ◆ Thereafter take water through both nostrils and bring out water through the passage of eyes.

ii) पूरक पवन सुखमना धारै इडा पिंगला द्वारि निसारै ।
नासापूरि गहै पुनि वाय मुख मारग दीजे छिटकाय ।।850।।
pūraka pavana sukhamanā dhārai iḍā piṅgalā dvāri nisārai
nāsāpūri gahai puni vāya mukha māraga dīje chiṭakāya
नासापूरि पवन सुर सजै उरध आनि चख्यमारग तजै ।
बहुरि गहै मारग चख्य वाय नासावाट देहि छिटकाय ।।851।।
nāsāpūri pavana sura sajai uradha āni cakhyamāraga tajai
bahuri gahai māraga cakhya vāya nāsāvāṭa dehi chiṭakāya
याहि भांति वाय चख्य लेवे सो पुनि श्रवण वाट तजि देवे ।
पूरक शक्ति श्रवण नहि धरै ताते रेचक तै सुध करै ।।852।।
yāhi bhāṅti vāya cakhya leve so puni śravaṇa vāṭa taji deve
pūraka śakti śravaṇa nahi dharai tāte recaka tai sudha karai
यह कपालसोधन कहौ पवनभेद करि सोय ।
पहिले जब सब ठां चढै पवन गमन तब होय ।।853।।
yaha kapālasodhana kahau pavanabheda kari soya
pahile jaba saba ṭhāṃ caḍhai pavana gamana taba hoya

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यह क्रिया द्रिढ साधि करि निर्मल करै कपाल ।
जयतराम तब सहजमे कटे रोग के जाल ।।854।।

yaha kriyā dṛiḍha sādhi kari nirmala karai kapāla
jayatarāma taba sahajame kaṭe roga ke jāla

कुंभक इडा नाडि करि लेवे मूलबंध तब द्रिढ करि देवे ।
पुनह मूल कुंभक जब साधै चिबुकहु ते जालंधर बांधै ।।855।।

kumbhaka iḍā nāḍi kari leve mūlabaṅdha taba dṛiḍha kari deve
punaha mūla kumbhaka jaba sādhai cibukahu te jālaṅdhara bāṅdhai

जो यहु कुंभक द्रिढ करि साधै सावधान गुरुमुख आराधै ।
मुद्रा चतुरवीस सधि आवै कुंभक अष्ट श्रमहि विन पावै ।।856।।

jo yahu kumbhaka dṛiḍha kari sādhai sāvadhāna gurumukha ārādhai
mudrā caturavīsa sadhi āvai kumbhaka aṣṭa śramahi vina pāvai

Technique : Pavanakriyā with air - Inhale through both nostrils and exhale through iḍā and piṅgalā. Inhale through nose and exhale through mouth.

Take air through nose and bring it out through eyes.

In the same way, take air in through eyes and take it out through ears.

Therapeutic Advantage : ◆ These are the various ways of kapāla-śodhana by air. JP.847-855.

Note : These processes appear to be unintelligible for common man due to apparent absence of any connections between eyes, ears and nose for the flow of water or air. It may not be prudent to rule out any possibility of their applicability for a highly advanced Yogī.

Kapāla-bhastri

भस्त्रिवल्लोहकाराणां रेचपूरसुसम्भ्रमौ ।
कपालभस्त्री विख्याता सर्वरोगविशोषणी ।।56।।

bhastrivallohakārāṇāṃ recapūrasusambhramau
kapālabhastrī vikhyātā sarvarogaviśoṣaṇī

कपालं भ्रामयेत्सव्यमपसव्यं तु वेगतः ।
रेचपूरकयोगेन कपालभस्त्रिरुच्यते ।।57।।

kapālaṃ bhrāmayet savyam apasavyaṃ tu vegataḥ
recapūrakayogena kapālabhastrirucyate

कफदोषं निहन्त्येव पित्तदोषं जलोद्भवम् ।
कपालशोधनञ्चापि ब्रह्मचक्रं विशुद्ध्यति ।।58।।

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kaphadoṣaṃ nihantyeva pittadoṣaṃ jalodbhavam
kapālaśodhanañcāpi brahmacakraṃ viśuddhyati (HR-I.56-58).

Technique : There are two different techniques described in this text.

i. One inhales and exhales rapidly imitating the movement of a bellows of an iron-smith.

ii. While inhaling and exhaling one moves the head fast to left and right.

This is kapāla-bhastri.

Therapeutic Advantage : ◆ Alleviates all diseases. ◆ It brings relief from phlegmatic and bilious disorders. It also relieves one from those disorders caused due to (consumption) of (impure) water. Additionally it also purifies forehead and Brahmacakra (HR.I.56-58).

Bhastrā

There are three types of bhastrā - sthirabhastrā, bhrāntibhastrā and antarbhastrā techniques of which are described below:

i) लोहकारस्य भस्त्रेव रेचपूरौ तु वेगतः ।।50।।
lohakārasya bhastreva recapūrau tu vegataḥ

पुनः पुनः प्रकुर्वीत स्थिरमूर्ध्ना प्रयत्नतः ।
स्थिरभस्त्रेति च ख्याता योगिनां सिद्धिदायका ।।51।।
punaḥ punaḥ prakurvīta sthiramūrdhnā prayatnataḥ
sthirabhastreti ca khyātā yoginām siddhidāyakā

Technique : Just as the bellows of an ironsmith, one forcefully and speedily exhales and inhales again and again while keeping the head steady. This is sthirabhastrā (SKS-51).

GhS.I.55-56 calls it as vātakrama kapālabhāti whereas HR-I.56 knows it as kapāla-bhastri.

ii) स्तनयो रेचपूरौ तु चलमूर्ध्ना करोति चेत् ।
भ्रान्तिभस्त्रेति विख्याता ह्यस्मिन्शास्त्रे शिवोदिता ।।52।।
stanayo recapūrau tu calamūrdhnā karoti cet
bhrāntibhastreti vikhyātā hyasmin-śāstre śivoditā

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Technique : If the same practice is done by moving the head (left and right- HR.I.57), it would be known as bhrāntibhastrā (SKS-52).

iii) घोणाग्रं रुंधयित्वा तु यदंता रेचपूरकौ ।
अन्तर्भस्त्रेति या ख्याता शिवेनाखिलवेदिना ।।53।।

ghoṇāgraṃ rūndhayitvā tu yadantā recapūrakau
antarbhastreti yā khyātā śivenākhilavedinā

Technique : If the same is practised by closing the tip of the nose and one does inhalation and exhalation only internally, it is called as antarbhastrā (SKS-53).

प्राणप्रधाने भस्त्रायां कफमेदमलादिकम् ।
सर्वं नाशयति क्षिप्रं तमः सूर्योदये यथा ।।54।।

prāṇapradhāne bhastrāyāṃ kaphamedamalādikam
sarvaṃ nāśayati kṣipraṃ tamaḥ sūryodaye yathā

Therapeutic Advantage : ◆ Just as darkness is dispelled on rising of the sun, similarly, predominance of Prāṇa in the practice of bhastrā removes kapha (phlegm), medas (excess fat), mala (toxins) and the like (SKS-54).

(Note: Generally majority of the authorities of Haṭha have considered practice of Bhastrā among the set of aṣṭakumbhakas wherein kumbhaka makes a characteristic feature, whereas the author of SKS has described this among Satkarmas as a cleansing practice to be practised without kumbhaka).

VII. Cakrī-karma

पायुवक्त्रं प्रसार्यन्तरंगुल्यौ भ्रामयेदभि ।
यावद्गुदत्रविकासः स्याच्चक्रीकर्म निगद्यते ।।3।।

pāyuvaktraṃ prasāryantaraṅgulyau bhrāmayedabhi
yāvadguda vikāsaḥ syāccakrīkarma nigadyate

मूलव्याधिगुल्मरोगो नश्यत्यत्र न संशयः
मलशुद्धिर्दीपनं च जायते चक्रिकर्मणि ।।4।।

mūlavyādhi gulmarogo naśyatyatra na saṃśayaḥ
malaśuddhirdīpanaṃ ca jāyate cakrikarmaṇi (HTK-VIII.3-4).

Technique : One should insert half-length of a finger in the anus by opening it and move it around until the anal sphincters are fully relaxed. This is cakrikarma.

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It is adhaścakri of SKS-37-38, and mūlaśodhana is GH.S.-I.41-42.

Therapeutic Advantage : ◆ Removes disease like piles, (enlargement of) spleen and abdominal disorders(cleanses the morbidities and also stimulates gastric fire (HR-I.29,30; HTK-VIII.3-4; HSC-p.46-47; SKS-37-39).

1. ūrdhvacakrī

जलार्द्रं निजमङ्गुष्ठं तालुमध्ये प्रवेशयेत् ।।32।।

jalārdraṃ nijamaṅguṣṭhaṃ tālumadhye praveśayet

भ्रामयित्वा ततः पश्चात्तत्रस्थं मलमाहरेत् ।
पुनः पुनः क्षालयेच्चेदूर्ध्वचक्री प्रकीर्तिता ।।33।।

bhrāmayitvā tataḥ paścāt tatrastham malamāharet
punaḥ punaḥ kṣālayeccedūrdhvacakrī prakīrtitā

इन्द्रगोपनिभं त्र्यस्रं तालुस्थं रं शुचिं स्मरेत् ।
नेत्रकर्णाद्यूर्ध्व रोगनाशनं मलशोधनम् ।।34।।
अथवाङ्गुलिना कुर्यादेतत्कर्म मुनीश्वरः ।।

indragopanibhaṃ tryasraṃ tālusthaṃ raṃ śuciṃ smaret
netrakarṇādyūrdhva roganāśanaṃ malaśodhanam
athavāṅgulinā kuryādetatkarma munīśvaraḥ (SKS-32-34).

Technique : One should introduce one's own thumb wet with water in the centre of the palate. Then by rotating it, one should remove the impurities vitiated therein. It should be done again and again.

Therapeutic Advantage : ◆ While doing this one should visualize bright triangular red raṃ (bīja of Agni) situated in the palate. It cleanses impurities and removes diseases of the upper part like those of the eyes, ears etc. (SKS-32-34).

GhS-I.33 describes it under Kapālarandhra-dhauti.

2. Madhyacakrī

जिह्वामूलेऽधिजिह्वायामुपजिह्वाग्रतस्तथा ।।35।।
कण्ठे चन्द्राङ्गुलिं क्षिप्त्वा भ्रामयेच्चापि पूर्ववत् ।
मलनिर्हरणं कुर्वन् प्राग्वदीरसखं स्मरन् ।।36।।
मध्यचक्री समाख्याता कफकण्टकनाशिनी ।।

jihvāmūle'dhijihvāyāmupajihvāgratastathā
kaṇṭhe candrāṅguliṃ kṣiptvā bhrāmayeccāpi pūrvavat
malanirharaṇaṃ kurvan prāgvadīrasakhaṃ smaran
madhyacakrī samākhyātā kaphakaṇṭakanāśinī (SKS 35,36)

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Technique : By inserting a finger at the root of the tongue, on the tongue and infront of the uvula and at the throat, one should cause circular movements. At the time of doing this, one should visualize lord of fire. Thus impurities of phlegm are removed from these areas (SKS-35-36).
GhS-I.29 describes it as Jihvāmūla-dhauti.

3. Adhaścakrī

तर्जनी पायुगां कृत्वा शोधनं पूर्ववच्चरेत् ।।37।।
अधश्चक्री समाख्याता यावद्गुदविकाशनम् ।

tarjanī pāyugāṃ kṛtvā śodhanaṃ pūrvavaccaret
adhaścakrī samākhyātā yāvadgudavikāśanam

यमीरं ससखं ध्यात्वा शोधयेच्च यथाविधि ।।38।।
महोदरो गुल्मरोगो मूलजा व्याधयश्च ये ।

yamīraṃ sasakhaṃ dhyātvā śodhayecca yathāvidhi
mahodaro gulmarogo mūlajā vyādhayaśca ye

मलास्तथैव नश्यन्ति बस्तिकर्मणि योग्यता ।।39।।
भवतीत्याह भगवान् धूर्जटिर्योगशासने ।

malāstathaiva naśyanti bastikarmaṇi yogyatā
bhavatītyāha bhagavān dhūrjaṭiryogaśāsane (SKS-37-39)

Technique : One should insert the index finger in the anus. With this the impurities can be removed.

This act should be continued till expansion of the anus. At this time one should contemplate on yaṃ (bīja of vāyu) which is in association with fire.

Therapeutic Advantage : ◆ Dropsy, enlargement of spleen, diseases of rectum and impurities are removed and one becomes fit for undertaking Basti (SKS-37-39).

Guru-gajakaraṇī, Gaja-karma, Gajakaraṇī-karma, Gajakaraṇī, Vetaṇḍakaraṇī

Technique : By these titles (as has been seen in case of Kapālabhāti) one and the same technique is described by authorities of Yoga. However, though these indicate a main common technique, minor differences are seen which make these one different from the other on the issues of tools and means made use of as per recommendations. Thus though these make one pracitce, they are also different.

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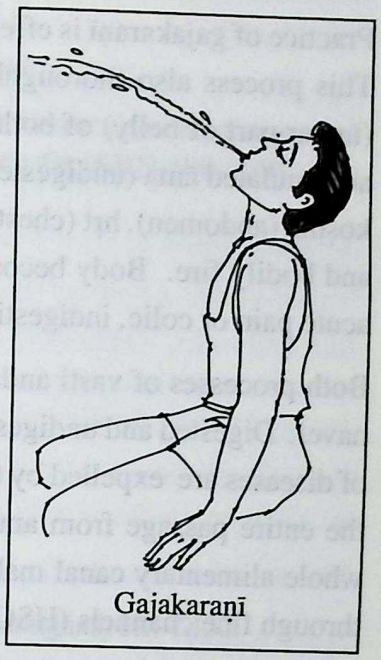
Kuñjara-karma

गजकर्म याहि जानिये पिये पेट भरि नीर ।
फेरि युक्तिसों काढिये रोग न होय शरीर ।।6।।

gajakarma yāhi jāniye piye peṭa bhari nīra
pheri yuktisoṃ kāḍhiye roga na hoya śarīra (BS (SKHY-V.6)

Technique : One should drink water to the fullest of capacity and then expel it following the right technique. This is called kuñjara-karma (or gajakarma).

Therapeutic Advantage : ◆ It frees one from all diseases.



Gajakaraṇī

Gajakaraṇī or Vetaṇḍakaraṇī

उदरगतपदार्थमुद्वमन्ती पवनमपानमुदीर्य कण्ठनाले ।।
क्रमपरिचयतस्तु वायुमार्गे गजकरणीति निगद्यते हठज्ञैः ।।51।।

udaragatapadārthamudvamantī pavanamapānamudīrya kaṇṭhanāle
kramaparicayatastu vāyumārge gajakaraṇīti nigadyate haṭhajñaiḥ

Technique : One vomits the contents of the stomach by stimulating and raising apānavāyu upto the throat. For this one gradually practises control over the passage of air (HR-I.51; HP-10 ch.III.24).

(This practice is same as gajakarma or kunjara-karma of BS (SKHY)-V.6).

Gajakaraṇī-karma

a) One should gradually learn to regularly practise vomiting of the consumed food contents in the stomach through manipulation of apānavāyu or by inserting a stalk of castor plant in the stomach (HSC-(MS.) fol- 48-49).

b) At first one should adopt utkaṭāsana while placing both hands and fists on knees and bending the head, waist and back a little forward so that one can collect and raise up the intestine by manipulating vāyu. Thus eaten contents can be drawn out. If this process does not work effectively, then one should stand up on knees and by placing hands over knees vomit the food contents (HSC(MS.) fol.48-49).

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Practice of gajakaraṇī is effective in bringing control on both samāna and udāna. This process also thoroughly cleanses the pakvāśaya (stomach) and āmāśaya (upper part of belly) of both digested and undigested food. This process emits accumulated āma (undigested food residual), pitta (bile) and phlegm lingering in koṣṭha (abdomen), hṛt (chest), kaṇṭha (throat). It enhances strength, cheerfulness and bodily fire. Body becomes light and prāṇa moves freely. Diseases such as acute pain or colic, indigestion etc. are remedied.

Both processes of vasti and gajakaraṇī purify the systems above and below the navel. Digested and undigested (food) that lingers in the body as potential causes of diseases are expelled by these processes. This very much thoroughly purifies the entire passage from anus and stomach upto the gullet. Purification of the whole alimentary canal makes it possible for samāna and apāna to move freely through fine channels (HSC(Ms.).fol-25) *.

c) शुद्धं तोयं नारिकेलोद्भवं वा पीत्वाकण्ठं दुग्धमिश्रं जलं वा ।
वारंवारं माणिबन्धं तु कुर्वन् नोद्गारेण प्रक्षिपेद्भूमिभागे ।।108।।

śuddhaṃ toyaṃ nārikelodbhavaṃ vā pītvākaṇṭhaṃ dugdhamiśraṃ jalaṃ vā
vāraṃvāraṃ māṇibandhaṃ tu kurvan nodgāreṇa prakṣiped-bhūmibhāge

Technique : One should drink pure water or coconut water or water mixed with milk to capacity and then doing repeated maṇibandha (manipulation of abdominal muscles to produce a positive pressure so as to drive out water) should throw out water on the ground. The exclusion of water should not be done by vomiting action.

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* Note: Gilagī karma

Technique of gilagī-karma is helpful in practice of gajakaraṇī. Thus it can be considered as a preparatory practice for gajakaraṇī.

Top of uvula which is also known as upajihvā is picked properly (cautiously) with index and middle fingers. It is thus collected quickly to cover up for massages). Wise people call it gilīta-karma or gilagī-karma. It reduces impurities in the form of phlegm.

(By reducing impurities in the body, it prepares one for gajakaraṇī. Thus it forms a basic practice) (HSC-GOML R.3239.p.48).

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एषा प्रोक्ता कफपित्तामयेषु । मेदोघ्नीव करिणी हस्तिपूर्वा ।।109।।

eṣā proktā kaphapittāmayeṣu medoghnīva kariṇī hastipūrvā

Therapeutic Advantage : ◆ Gajakaraṇī is suggested to overcome the diseases of phlegm and bile. It is also quite effective in removing fat (SKS-108-109).

Guru-gajakaraṇī

पीत्वाकण्ठं सतिलगुडजलं नालिकेरोदकं वा ।
वायुमार्गे पवनजलयुतं कुम्भयेद्वाथ शक्त्या ।।
निःशेशं शोधयित्वा परिभवपवनो बस्तिवायुप्रकाशात्
कुम्भाम्भः कण्ठनाले गुरुगजकरणी प्रोच्यतेयं हठज्ञैः ।।52।।

pītvā'kaṇṭhaṃ satilaguḍajalaṃ nālikerodakaṃ vā
vāyumārge pavanajalayutaṃ kumbhayedvātha śaktyā
niḥśeṣaṃ śodhayitvā paribhavapavano bastivāyuprakāśāt
kumbhāmbhaḥ kaṇṭhanāle gurugajakaraṇī procyate'yaṃ haṭhajñaiḥ HR-I.152

Technique : One drinks water mixed up with jaggery and sesame or coconut water upto the throat and retains both water and air to the limit. With an objective to control pavana (air), one should thoroughly cleanse the whole tract from stomach to the throat.

Therapeutic Advantage : ◆ This technique is called guru-gajakaraṇī which is not described elsewhere (HR-I.51-53).

Therapeutic references on Satkarmas

Netrīkaraṇam

स्वच्छं श्लक्ष्णं दृढं स्निग्धं श्वेतसूत्रविनिर्मितम् ।।44।।

svaccham ślakṣṇaṃ dṛḍhaṃ snigdhaṃ śvetasūtravinirmitam

इडया संप्रवेश्यैव ततः पिङ्गलया हरेत् ।
नेत्रीकरणमेतद्धि न देयं चापरीक्षिते ।।45।।

iḍayā saṃpraveśyaiva tataḥ piṅgalayā haret
netrīkaraṇametaddhi na deyaṃ cāparīkṣite

Technique : A strong, soft, lubricated (string made up of white thread should be inserted in the left nostril and taken out through the right nostril. This is Netrīkaraṇa. The presiding deity of this kriyā is Bhagavān Vāsukī.

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Citrakāriṇī

There is no independent description of this technique in SKS(but as a complementary practice it has been suggested in SKS.87 which is a process to take out all water (during the course of naulī) through rectal canal.

Śirāsañcālana

शिरासञ्चलनं कर्म वायुवश्यतया भवेत् ।
अनेन कर्मणा प्राणः सर्वशुद्धिं विधास्यति ।। SKS-75

śirāsañcalanaṃ karma vāyuvaśyatayā bhavet
anena karmaṇā prāṇaḥ sarvaśuddhiṃ vidhāsyati

Technique : Practice of śirāsañcālana involves movement of śirā (nerves). It is possible by gaining control over vāyu.

Therapeutic Advantage : ◆ Brings forth purification of prāṇa (SKS -75).

Siddhikāriṇī

i) पीत्वा तोयं कण्ठनालेन नौलीं कृत्वा नालावुत्थितौ शामयित्वा ।।
आश्वीं त्यक्त्वा कारिणीं चित्रनाम्नीम् कृत्वा सम्यग्रेचयेत् पायुनालात् ।

pītvā toyaṃ kaṇṭhanālena naulīṃ kṛtvā nālāvutthitau śāmayitvā
āśvīṃ tyaktvā kāriṇīṃ citranāmnīm kṛtvā samyagrecayet pāyunālāt

Technique : One should drink some water and then perform naulīcālana, by relaxing and raising the abdominal recti muscles. After this, one should release this water by relaxing anal sphincters, that is practice of Aśvinī (Mudrā) which takes place on its own along with naulī. Thereafter, citrakāriṇī should be performed which is to drive out completely all water through the lower passage (SKS-87).

ii. पीत्वा तोयं पायुनालेन पश्चात् यावत्कण्ठं लौलिकां संविधाय ।।
वारं वारं रेचयेत् कण्ठनालात् शुद्धो देहश्चक्रनाडीगणश्च ।।88।।

pītvā toyaṃ pāyunālena paścāt yāvatkaṇṭhaṃ laulikāṃ saṃvidhāya
vāraṃ vāraṃ recayet kaṇṭhanālāt śuddho dehaścakranāḍīgaṇaśca

वह्नेर्दीप्तिः कफपित्तामयानां नाशं कार्श्यं कान्तियुक्तं शरीरम् ।।
नेत्रे तेजो बिन्दुवश्यं निरुक्तं नादस्फौट्यं मलशुद्धिश्च कोष्ठात् ।।89।।

vahnerdīptiḥ kaphapittāmayānāṃ nāśaṃ kārśyaṃ kāntiyuktaṃ śarīram
netre tejo binduvaśyaṃ niruktaṃ nādasphauṭyaṃ malaśuddhiśca koṣṭhāt

कासश्वासप्लीहकुष्ठादिनाशं कुर्यात्सैषा कारिणी सिद्धिपूर्वा ।।
ग्रन्थान्दृष्ट्वा प्राक्तनान्नाथमार्गान् शुद्धिर्दिव्या राघवेण प्रणीता ।।90।।

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kāsaśvāsaplīhakuṣṭhādināśaṃkuryātsaiṣā kāriṇī siddhipūrvā
granthāndṛṣṭvā prāktanānnāthamārgān suddhirdivyā rāghaveṇa praṇītā

प्राणापानौ चिन्तनीयौ च देवो यं यं मन्त्रं ध्यानपूर्वं जपेच्च ।।

prāṇapānau cintanīyau ca devo yaṃ yaṃ mantraṃ dhyānapūrvaṃ japecca

Technique : One should draw water in through anal canal to capacity and perform naulī and then expel water again and again through throat.

Therapeutic Advantage : ◆ This cleanses the entire alimentary canal and also the group of cakras and nāḍīs (SKS.88). ◆ It stimulates gastric fire, removes diseases caused by phlegm and bile, offers slenderness, lustre and brightness, brings control over ejaculation of semenn offers a mellifluous voice and cleanses all impurities in the abdomen.

Moreover, it overcomes cough, asthma, (enlargement of) spleen, leprosy (skin diseases) etc.

Prāṇa and apāna are the deities here who should be contemplated upon. Yaṃ the bījamantra may be repeated with onepointedness (SKS-88-90).

iii. शुण्ठी यवानी मरिचमभया लवणं तथा ।
समं समं चूर्णयित्वा प्रपिबेदुष्णवारिणा ।।
नासादन्त्यां तथा चास्यां नागबन्धो रहस्यकम् ।।

śuṇṭhī yavānī maricamabhayā lavaṇaṃ tathā
samaṃ samaṃ cūrṇayitvā prapibeduṣṇavāriṇā
nāsādantyāṃ tathā cāsyāṃ nāgabandho rahasyakam **(SKS-91).**

Technique : One should prepare powder of dry ginger, plychotic ajwaen, black pepper, yellow myrobalan and salt in equal quantity. This powder may be mixed with water and consumed.

Therapeutic Advantage : ◆ In nāsādantī and siddhi-kāriṇī, the secret of success is nāgabandha.

Nāgabandha

Technique : A technique mentioned as a complementary practice for success in nāsādantī in SKS-19 and siddhikāriṇī (SKS-87-91) but not described.

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Raktasrāva

सुतीक्ष्णं निर्मलं श्लक्ष्णमत्यल्पं शस्त्रमुच्यते ।।98।।
कूर्पराभ्यन्तरे वापि गुल्फयोर्वा ललाटके ।
अन्यत्र वा यथायोग्यं शिरां बुध्वा हि वेधयेत् ।। 99।।
रुधिरं स्रावयेत्कृष्णं ततश्चापि निरोधयेत् ।
दशाहफलदं तद्धि रक्तदोषे विधीयते ।।100।।

sutīkṣṇaṃ nirmalaṃ ślakṣṇamatyalpam śastramucyate
kūrparābhyantare vāpi gulphayorvā lalāṭake
anyatra vā yathāyogyaṃ śirāṃ budhvā hi vedhayet
rūdhiraṃ srāvayet-kṛṣṇaṃ tataścāpi nirodhayet
daśāhaphaladaṃ taddhi raktadoṣe vidhīyate

Technique : One should collect a very sharp, clean, thin, smooth and very fine surgical instrument.

With this one should pierce a vein located inside elbow or ankles, or forehead or elsewhere as is considered proper for letting off dark or contaminated blood. After the flow of bad blood, it may be stopped. This can be practised for ten days in a row.

Therapeutic Advantage : ◆ This process is prescribed in the case of noxious blood. The sun is presiding deity in such a case (SKS–98-101).

Āścyotana

त्रिफला शीततोयेन नेत्राश्च्योतनमुत्तमम् ।।105।।
जलेन वा यथायोग्यमन्यत्रापि प्रकल्पयेत् ।

triphalā śītatoyena netrāścyotanam-uttamam
jalena vā yathāyogyam-anyatrāpi prakalpayet

Technique : Āścyotana means aspersion or sprinkling or ablution. Triphalā powder should be mixed in water for this purpose. This makes one of the best of ablutions for eyes. Ablution with plain water is also recommended. (This process may also be judiciously used in other cases also) (SKS-105).

Karaṇāpyāyana

1. गोघृतं केसरोन्मिश्रं नासाप्यायनमुच्यते ।
   goghṛtaṃ kesaronmiśraṃ nāsāpyāyanamucyate

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Technique : Application of cow's ghee mixed with saffron is very useful in strengthening of the nose. It is called nāsāpyāyana.

2. आज्यं शर्करया युक्तं रसनाप्यायनं स्मृतम् ।।
ājyaṃ śarkarayā yuktaṃ rasanāpyāyanaṃ smṛtam

Technique : Goat's ghee mixed with sugar applied to the tongue enhances its strength. It is rasanāpyāyana.

3. दुग्धाप्लाविततूलेन नयनाप्यायनं परम् ।
स्रोतोञ्जनं वा गव्यं वा घृतमक्ष्णोर्हितं मतम् ।।
dugdhāplāvitatūlena nayanāpyāyanaṃ param
srotoñjanaṃ vā gavyaṃ vā ghṛtamakṣṇorhitaṃ matam

Technique : A pad of cotton soaked in milk is best for eyes.

Also antimony or cow's ghee (old) is supposed to be beneficial for eyes. It is nayanāpyāyana.

4. तैलाभ्यंगः कृतो यत्नात्वगाप्यायनकारकः ।
tailābhyaṅgaḥ kṛto yatnātvagāpyāyanakārakaḥ

Technique : Thorough massage of the body with oil is highly nourishing for skin. It is tvgāpyāyana.

5. प्राजापत्याप्यायनं तु शाल्मली शर्करायुता ।।
भक्षिता वाथ दुग्धेन यष्टी वा दुग्धसंयुता ।
करणस्य तु दैवत्यं संस्मरेत्तत्र सिद्धिदम् ।।
prājāpatyāpyāyanaṃ tu śālmalī śarkarāyutā
bhakṣitā vātha dugdhena yaṣṭī vā dugdhasaṃyutā
karaṇasya tu daivatyaṃ saṃsmarettatra siddhidam

Technique : Powder of bark of silk-cotton tree eaten with sugar andmor with milk or liquorice with milk nourishes Karaṇas (organs, especially) organ of generations here). For success in this case, one would do well contemplating on its presiding deity (i.e. Prajāpati). It is prājāpatyāpyāyana (SKS-101-104).

Dhūma

a) धूमस्तु द्विविधः प्रोक्तो व्रणशोधनरोपणः ।।120।।
dhūmastu dvividhaḥ prokto vraṇaśodhanaropaṇaḥ

दैहिकः स तु विज्ञेयः परो वक्त्रेण गृह्यते ।
daihikaḥ sa tu vijñeyaḥ paro vaktreṇa gṛhyate

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Technique : Dhūma or smoking is of two kinds – one that cleanses and the other that heals a wound.

Former one is supposed to be physical, to be used externallyṇ the later one is internal, to be consumed.

b) ब्रह्मपत्रांघ्रिसिन्धूत्थं समचूर्णेन योजयेत् ।।121।।

brahmapatrāṅghrisindhūtthaṃ samacūrṇena yojayet

The leaves and the root of mulberry tree (Butea frondosa) as well as salt (sea salt) should be powdered in equal proportion and made use of.

c) शिलाभेदकचूर्णं तु श्रेष्ठमेतद्धि धूपनम् ।
व्रणे कुष्ठे क्षते योज्यं सद्यो नाशयति व्यथाम् ।।122।।

śilābhedakacūrṇaṃ tu śreṣṭham-etaddhi dhūpanam
vraṇe kuṣṭhe kṣate yojyaṃ sadyo nāśayati vyathām

Powder of śilābheda (a kind of sandal or benzoin) is the best of fumigators (incense). It should be used to heal wound, skin diseases and ulcer. It overcomes pain immediately (SKS-120-122).

Gaṇḍūṣa

शुद्धं तोयं मुखे कृत्वा गण्डूषं च पुनः पुनः ।
कुर्यादेतद्धि तत्कर्म गण्डूषमुपयोक्ष्यते ।।115।।

śuddhaṃ toyaṃ mukhe kṛtvā gaṇḍūṣaṃ ca punaḥ punaḥ
kuryād-etaddhi tatkarma gaṇḍūṣam-upayokṣyate

मुखपाके तु सैरेयतोयैर्जातीजलेन वा ।
वारुणो दन्तदोषघ्नस्तैलगण्डूष उत्तमः ।।116।।

mukhapāke tu sairayatoyair-jātījalena vā
vārūṇo dantadoṣaghnas-tailagaṇḍūṣa uttamaḥ

Technique : Hold pure water in mouth and gurgle repeatedly. This is Gaṇḍūṣa. In case of mukhapāka (ulceration of mouth), gurgling with (water mixed with) Saireya (Barleria Prioritis) water (also called Vajradaṅtī in Saṅskṛta), or the water mixed with Jasmine may be used.

Therapeutic Advantage : ◆ Gurgling with Vāruṇa* gives relief from dental disorders. Gurgling with oil is highly efficacious (SKS-115-116).

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***Note :** What vāruṇī here stands for is not quite clear. A few possibilities may be as under-

a) Vāruṇī - is a wine prepared from punarnavā (Hogweed or Horse purslene) and śaṣṭi variety of rice. Though it is like a wine, it is quite effective in giving relief from pīnasa (petid nose), ādhmāna (blowing, inflation, swelling of the belly, body etc.) and śūla (acute pain).

b) Varuṇa or baranā (Crataeva nurvala Buch) is a herb which is useful in bringing relief from swelling and vāta vitiation.

Jaladhārā

नाभौ पात्रं तु संस्थाप्य चोर्ध्वतो धारया जलम् ।।106।।

nābhau pātraṃ tu saṃsthāpya cordhvato dhārayā jalam

शीतं ज्वरे तु तत्कार्यं पीडायामुष्णवारिणा ।
धरणीनलयोर्दोषः शूलदोषश्च नश्यति ।।107।।
धन्वन्तरिप्रसादेन व्रणे धारा तु केवला ।

śītaṃ jvare tu tatkāryaṃ pīḍāyām-uṣṇavārinā
dharaṇīnalayor-doṣaḥ śūlādoṣaśca nasyati
dhanvantariprasādena vraṇe dhārā tu kevalā

Technique : Hang a pot of water over the navel and pour water from it on the navel. In case of fever cold water should be used in case of pain, hot water should be used. Blessings of Dhanvantari should be sought after, especially is case of wound. Only pouring of water in a continuous stream proves to be the most efficacious remedy.

Therapeutic Advantage : ◆ Disorders of small and large intestines and acute pain are taken care of by this practice (SKS-106-107).

Kasana

प्रसिद्धं कसनं लोके कफनिर्हरणं परम् ।।47।।

prasiddhaṃ kasanaṃ loke kaphanirharaṇaṃ param

बलात्कृतं कार्यकारि रोगजं दुःखदं मतम् ।
उदानोऽत्र प्रधानोऽस्ति ज्ञातव्यो गुरुतः सदा ।।48।।

balātkṛtaṃ kāryakāri rogajaṃ duḥkhadaṃ matam
udāno'tra pradhāno'sti jñātavyo gurūtaḥ sadā

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Technique : Technique of kasanam has not been described in the text. It is stated that activity of kasanam is a prominent work of udāna vāyu. Its practice should be learnt from a guru.

If done with adequate force, it becomes effective. If kasanam is produced by diseases, it is regarded as painful.

Therapeutic Advantage : ◆ It forms a very famous practice. It is an effective measure to remove phlegm (SKS-47-48).

Note :- According to Rasaratnasamuccaya-16.67 kasana is a disease also known as kāsaḥ or cough. We presume that it is a voluntary and forceful adoption of coughing to willfully remove excess phlegm from chest etc.

Kaśā

रज्वीं श्लक्ष्णां कशां कुर्याद्धस्तमात्रां सुसूत्रकैः ।।42।।
प्रवेशयेत्कण्ठमध्ये नासाद्वारेण तां कशाम् ।
घर्षयेच्च शनैरेतत्कशाकर्म शिवोदितम् ।।43।।

rajvīṃ ślakṣṇāṃ kaśāṃ kuryād-hastamātrāṃ susūtrakaiḥ
praveśayet-kaṇṭhamadhye nāsādvāreṇa tāṃ kaśām
gharṣayecca śnairetat-kaśākarma śivoditam

अनेन कर्मणा वायुः कफदोषं हरिष्यति ।
anena karmaṇā vāyuḥ kaphadoṣaṃ hariṣyati

Technique : Arrange for a smooth braided string of fine threads measuring a cubit (18 inches) in length. It should be inserted into the throat through nose (nostril). Then one should rub it slowly therein. This is kaśā. In other texts of haṭha this is known as sūtraneti.

Therapeutic Advantage : ◆ vāyu (breath) removes diseases of phlegm (SKS-42-43).

Kavalagraha

कवलीकृत्य यद्वस्तु मुखमध्ये विधारयेत् ।।125।।
मुखरोगस्य हरणं कवलग्रह उच्यते ।

kavalīkṛtya yudvastu mukhamdhye vidhārayet
mukharogasya haraṇaṃ kavalagraha ucyate

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Technique : Kavalagraha means to take a mouthful, preferably that of a medicated preparation, with an objective to overcome oral diseases (SKS-125).

a) ताम्बूलादिकृतः सोऽपि मुखदौर्गन्ध्यनाशनः ।।126।।
tāmbūlādikṛtaḥ so'pi mukhadaurgandhyanāśanaḥ

A preparation made up of tāmbūla (betel leaf) etc. is supposed to remove foul smell of mouth.

b) कर्पूरं शीतमरिचं चन्दनं सुरदारुणा ।
मरिचं तोयकृष्णैला गायत्रीभिः सुसाधितैः
मुखपाकं हरेच्छीघ्रं दौर्गन्ध्यमपि तत्क्षणात् ।
mukhapākaṃ harecchīghraṃ daurgandhyamapi tatkṣaṇāt ।।127।।
karpūraṃ śītamaricaṃ candanaṃ suradāruṇā
maricaṃ toyakṛṣṇailā gāyatrībhiḥ susādhitaiḥ

Technique : Preparation made up of camphor, Myrtus pimenta, sandal with Pinus devadaru, pepper, water, black cardamom, mixed with gāyatrī (Acacia catechu resin) removes immediately ulceration of mouth (mukhapāka) and even bad breath (SKS.127).

c) विडङ्गचूर्णकेनैव दन्तकीटान्विनाशयेत् ।।128।।
viḍaṅga-cūrṇakenaiva dantakīṭān-vināśayet

Technique : Use of powder of viḍaṅga (Embelia ribes) destroys germs of the teeth.

d) बकुलत्वक्कृतः सोऽपि दन्तपीडां हरेत्पराम् ।
विस्तरो मिश्रके वाच्यः कवलग्रह ईरितः ।।129।।
bakulatvakkṛtaḥ so'pi dantapīḍāṃ haretparām
vistaro miśrake vācyaḥ kavalagraha īritaḥ

Technique : Powder of bark of bakula (Mimusops elengi) tree removes severe pain in the teeth (SKS-125-129).

Details of other techniques will appear in my work named Miśraka.

Nāsādanti

पीत्वा नासिकया जलेन जठरं सूर्येण चार्द्धं पिबेत्
चन्द्रेणापि च पूरयेच्च सकलं चापानमुत्स्थापयन् ।

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pītvā nāsikayā jalena jaṭharaṃ sūryeṇa cārddhaṃ pibet
candreṇāpi ca pūrayecca sakalaṃ cāpānamutsthāpayan

वारं वारमथो मुखेन सलिलं निष्कासयेल्लीलया
नासादन्ति निगद्यते मुनिवरै रोगौषदीप्तानलम् ।।55।।

vāraṃ vāramatho mukhena salilaṃ niṣkāsayel-līlayā
nāsādanti nigadyate munivarai rogauṣadīptānalam

Technique : Draw in one half of the water through right nostril and rest half through left nostril to fill the stomach fully. Now by raising apānavāyu upwards, comfortably throw out the water again and again through mouth. This is nāsādanti.

Therapeutic Advantage : ◆ It overcomes many diseases. It also stimulates gastric fire (SKS-55).

Nasya karma

सैन्धवं च वचा व्याघ्री सुरसा चोपदन्तिका ।।123।।
गोमूत्रैः साधयेत्तैलं नासिकायां प्रवेशयेत् ।
नश्यन्ति पूतिनासाद्या नस्यमेतत्समीरितम् ।।124।।

saindhavaṃ ca vacā vyāghrī surasā copadantikā
gomūtraiḥ sādhayettailaṃ nāsikāyāṃ praveśayet
naśyanti pūtināsādyā nasyametatsamīritam

Technique : A (medicated) oil for snuffing should be prepared properly by using ingredients such as cow urine, rock-salt, vacā (Acorus calamus), vyāghrī (Solanum jacquini), surasā (Ocimum sanctum – Tulasī) and upadantikā (Croton polyandrum). It should be put into the nose. This is nasya. It is a remedy for pūtināsā (fetid nose) (SKS-123-124).

ṣṭhīvana

कण्ठाद्वा तालुतो वापि समाकृष्य तत्कफम् ।
निष्ठीवेद्वक्त्रमार्गेण ष्ठीवनं स्यादुदानतः ।।49।।
नाभ्यां ष्ठीवेत्कफं यत्र तद्धि प्राणबलेन तु ।

kaṇṭhādvā tāluto vāpi samākṛṣya tatkapham
niṣṭhīvedvaktramārgeṇa ṣṭhīvanaṃ syādudānataḥ
nābhyāṃ ṣṭhīvetkaphaṃ yatra taddhi prāṇabalena tu

Technique : One (voluntarily) draws out phlegm either from throat or from palate to spit (śṭhīvana) it out through mouth. This expectoration is an act of

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udāna. If phlegm is drawn from the navel, it is done through power of prāṇa (SKS-49).

Svedana

स्वेदनं वह्निदैवत्यं वह्निना साध्यते तु तत् ।
स्नेहनं तु पुरा कृत्वा स्वेदनं कारयेन्मुनिः ।।118।।

svedanaṃ vahnidaivatyaṃ vahninā sādhyate tu tat
snehanaṃ tu purā kṛtvā svedanaṃ kārayenmuniḥ

लवणैर्वालुकाभिर्वा भेषजै रुग्विनाशनैः ।
स्विन्ने शयनं स्वेद्यं गर्ते वा गुरुयुक्तितः ।।119।।

lavaṇairvālukābhirvā bheṣajai rugvināśanaiḥ
svinne śayanaṃ svedyaṃ garte vā guruyuktitaḥ

Technique : Svedana or perspiration is generated by use of fire. It, therefore, has fire as the presiding deity. For this, heat is made use of. Prior to application of svedana, oil should be massaged at the affected area. Then one should apply svedana.

Perspiration can be actualized by use of salts, sands or medicaments. The patient should lie on a (porous) bed below which in a pit heat should be produced by using above mentioned ingredients. One would do well following dictum of one's guru.

Therapeutic Advantage : ◆ Remedies vāta disorders (SKS- 118-119).

Udgāra-karma

बलादुद्गारकरणमुद्गाराख्यं प्रकीर्तितम् ।
उदानाख्योऽनेन देवो वायुदोषं निवर्तयेत् ।।74।।

balādudgārakaraṇamudgārākhyaṃ prakīrtitam
udānākhyo'nena devo vāyudoṣaṃ nivartayet

One makes an effort to belch. This is called udgāra.
Practice of udgāra removes disorders of vāyu (SKS-74).

Vamana

अङ्गुलिं वक्त्रमध्ये तु वमनं तु यथाचरेत् ।।92।।
यद्वा एरण्डपत्रस्य नालं कण्ठे प्रवेशयेत् ।
वमेद्वा तत्र पिष्टेन मदनस्य फलेन तु ।।93।।

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aṅgulim vaktramadhye tu vamanaṃ tu yathācaret
yadvā eraṇḍapatrasya nālaṃ kaṇṭhe praveśayet
vamedvā tatra piṣṭena madanasya phalena tu

मदनादिगणेनैव वमनं कारयेत्सुधीः ।
उदानेनैव वमनमुपवासफलप्रदम् ।।94।।
madanādigaṇenaiva vamanaṃ kārayetsudhiḥ
udānenaiva vamanamupavāsaphalapradam

a) Vomiting should be done by inserting finger into the mouth (gullet).

b) Or else, one can also vomit by introducing a stalk of a castor leaf into the throat or else by using the powder of the emetic nut (Randia dumetorium).

c) Vamana is, in fact, an act caused by udāna vāyu alone.

A wise man can also induce the act of vamana by using the herbal ingredients of the group of herbs headed by madana* (SKS-92-94).

*Madana
(Randia dumetorum Lamk.) – Fruits of Madana (nuts) are very effective as emetic herbs. These nuts are taken internally or even used externally. Nuts are dried, powdered and compounded with other suitable herbs (such as honey and pīppalī (Piper longum Linn.). It is a powerful and instantaneous emetic.

Vamana (SKS-92-93) has been suggested here which should be effected by administration of the herbs named in the group of Madanādigaṇa in Caraka.

*Madanādigaṇa –
In the event of gastro-intestinal diseases caused by vitiated kapha and pitta, a physician should prescribe madana (Randia dumetorum Lam.); madhuka (Glycyrrhiza glarba Linn.); nimba (Azadirachta indica A. Juss.); jīmūta (Luffa echinata Roxb.); kṛtavedhana (Luffa acutangula Roxb.); pippalī (Piper longum Linn.); kuṭaja (Holarrhena antidysenterica Wall.); ikśvāku (Lagenaria siceraria Standl.); elā (Elettaria cardamomum Maton.); dhāmārgava (Luffa cylindrica M. Roem.); (Caraka-sū-II.7-8) for emesis without causing an injury to the body.

The herbs listed in the category of madana should be used for emesis, for alleviating a disease which originates from the place of kapha which is upper portion of āmāśaya or stomach.

Among all the herbs under madana category, madana is the most useful since it has no bad effect.

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Vārāha karma

उत्तानसुप्ततैलाक्तजठरस्योपरि न्यसेत् ।
उल्मुकं मृत्तिकापात्रपिहितं तच्च कर्षयेत् ।।76।।

uttānasuptatailāktajaṭharasyopari nyaset
ulmukaṃ mṛttikāpātrapihitaṃ tacca karṣayet

उदरे कर्म तत्प्रोक्तं वाराहं शम्भुना पुरा ।
ग्रन्थिदोषं च धरणीसंभवं नलसंभवम् ।।77।।

udare karma tatproktaṃ vārāhaṃ śambhunā purā
granthidoṣaṃ ca dharaṇīsaṃbhavaṃ nalasaṃbhavam

आन्त्रदोषमण्डदोषं वायुदोषं च नाशयेत् ।
चिन्तनीयोऽत्र भगवान् समानो ज्वलनप्रभः ।।78।।

āntradoṣamaṇḍadoṣaṃ vāyudoṣaṃ ca nāśayet
cintanīyo'tra bhagavān samāno jvalanaprabhaḥ

a) One lies supine on ground. His belly is besmeared with oil. A firebrand covered by an earthen pot is placed upside down on the abdomen. One pulls (the earthen pot with abdomen) up. This is Vārāha karma. While doing this, one visualizes and contemplates on Lord Samāna who is as resplendent as fire. This is udara-vārāha.

b) Pṛṣṭhavārāha –

एवमन्यतमं वाराहं पृष्ठवाराहमेवच ।।
evamanyatamaṃ vārāhaṃ pṛṣṭhavārāhamevaca

Similar to vārāhakarma, pṛṣṭhavārāha is practised on the back.

Technique and Therapeutic Advantage: There is another technique of vārāha which is done on the back which is called Pṛṣṭhavārāha. Vārāha removes disorders of knot (at navel-nābhigranthi); disorders effecting dharaṇī (small intestines); nala (large intestines); disorders of testicles and those of gases in general (SKS-76-78).

Virecana*

i) कम्पिल्लकं च मृद्वीकां भुक्त्वा तदनु कं पिबेत् ।
अपान–दैवतो रेकः पूर्ववच्च फलं भवेत् ।।95।।
kampillakaṃ ca mṛdvīkāṃ bhuktvā tadanu kaṃ pibet
apāna-daivato rekaḥ pūrvavacca phalaṃ bhavet

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Technique : i) First one should consume powder of kampillaka (also known as kamalā, kapilā, kāmpilla, kabīlā, Mallotus philippinensis) and dry black grapes. After this, water should be taken. This induces clear defecation. Apāna is the presiding deity of defecation.

ii) शर्करां यवपत्रेण भिंडीफलरसेन वा ।
पीत्वा विरेचनं श्रेष्ठं गुरुयुक्त्या प्रकल्पयेत् ।।96।।
śarkarāṃ yavapatreṇa bhiṇḍīphalarasena vā
pītvā virecanaṃ śreṣṭhaṃ gurūyuktyā prakalpayet

Technique : One should take Yavapatra (bamboo leaves) or that of the fruit of Bhiṇḍī (Indian hemp) (there is a variant reading of this which is Bhṛṅgīphala), mixed with sugar as may be recommended by the teacher. This induces excellent evacuation of the bowels (SKS.96).

वमनं च विरेकश्च स्नेहस्वेदनपूर्वकौ ।
vamanaṃ ca virekaśca snehasvedanapūrvakau

Technique : Vamana (vomiting) and virecana (evacuation of bowels) should be done after massaging the body with oil and sweating (svedana) (SKS-97).

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*Virecana –

For purgation in the event of deranged doṣas of colon, one should consume trivṛtā (Operculina turpethum R. B.), harītakī (Terminalia chebula Linn.), āmalakī (Emblica officinalis Gaertn.), bibhītaka (Terminalia belerica Roxb.), dantī (Baliospermum montanum Muell–Arg.), nalinī (Indigofera tinctoria Linn.), saptalā (Acacia concinna Dc.), vacā (Acorus calamus Linn.), kampillaka (Mallotus philipinensis Muel–Arg.), gavākśī (Citrullus colocynthis Schrad.), kśīriṇī (Mimosops hexandra Roxb.), udakīryaka (Pongamia pinnata Merr.), Pīlu (Salvadora persica Linn.), āragvadha (Cassia fistula Linn.), drākśā (Vitis vinifera Linn.), dravantī (Jatropha glandulifera Roxb.), nicula (Borringtonia acutangula Gaertn.) (Caraka-sū-II.9-10).

In the list of the herbs recommended for purgation, except kampillaka no other herb is found common with those suggested in SKS-95-97.

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iii) रसाञ्जनाञ्जनं नेत्रे रेचनं सूर्यदैवतम् ।।97।।

rasāñjanāñjanaṃ netre recanaṃ sūryadaivatam

Technique : One should prepare a collirium of calx of zinc and apply it in eyes. This is recana (cleaning) of the eyes. It has sun as the presiding deity.

iv) देवदालीफलघ्राणं कपालस्य विरेचनम् ।

devadālīphalaghrāṇaṃ kapālasya virecanam

Technique : One should smell the fruit of devadālī (Bristly Luffa). It causes cleansing of the forehead (SKS-95-98).

Śaṅkha-prakśālana karma

Technique : a) One should draw water in through nasal passage. Then draw it out through mouth.

b) Another technique is to draw water in gently through one nostril and then to take it out through the opposite nostril. It is also commonly known as jalaneti.

This is Śaṅkhaprakśālana karma –

Therapeutic Advantage : ◆ It alleviates all disorders of phlegm and bile and all diseases affecting the head region. It also offers clarity of vision (HSC-GOML R.3239.p.50).

Udara-śodhana-vidhi

प्रथम मुख जलपान करावै धोय उदर जल बाहरि ल्यावै ।
याविधि सुध उदर कौ करे रोग सकल सहजै ही हरे ।।844।।

prathama mukha jalapāna karāvai dhoya udara jala bāhari lyāvai
yāvidhi sudha udara kau kare roga sakala sahajai hī harai

बहुरि वाय मुख मारग लेवै भिश्रकभांति उदर भरि देवै ।
जथासक्ति भरि राखै थीर पुनि मुख मारग तजै समीर ।।845।।

bahuri vāya mukha māraga levai bhiśrakabhāṅti udara bhari devai
jathāsakti bhari rākhai thīṛa puni mukha māraga tajai samīra

द्वादस कुंभक द्रिढ करै सुखमन मारग सोय ।
जयतराम तब उदरकौ रोगनास सब होय ।।846।।

dvādasa kumbhaka driḍha karai sukhamana māraga soya
jayatarāma taba udarakau roganāsa saba hoya

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Technique : a) First of all drink water and then bring it out from stomach. By this purification all the problems of stomach are easily removed.

b) Gulp air through mouth to fill up the stomach. Retain air in stomach for some time and then draw it out through mouth. Then practise twelve kumbhakas.

Therapeutic Advantage : ◆ This practice removes all disorders of stomach. Also the passages of suṣumnā becomes clear (JP-844-846).

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Chapter-II

Āsana

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Ā – ātmasamādhi —Self-realization,

sa – sarvaroga-pratibandhaka – prevention of all diseases

na – siddhiprāpti – attainment of miraculous powers.

-- Kāmadhenutantra

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Introduction

Physical Method

Ancient Indian philosophy and religion have always viewed body and mind as one unit. Rooted in this idea, a number of practices have been developed to realize and maintain this unity. Maintenance of unity of body, mind and soul has great benefit towards overcoming various physical disorders and enjoying total wellbeing. Bringing about harmony, balance and integration through 'physical methods' such as Āsana, Prāṇāyāma etc., have been a great contribution of Indian thought and especially that of Yoga in consonance to other non-physical methods such as Pratyāhāra, Dhāraṇā etc. and also morals and ethics under Yama and Niyama. Yoga believes that through these 'physical methods' of various types developed by Yoga over a long period of time, deal with muscular system, tissues, nervous system and also other systems which work in close interaction and co-ordination. Yoga believes that human thoughts, feelings etc. reflect through organisms which give shape to postures and movements. Therefore, body and its various activities are merely an expression of one's inner psyche and state of being.

Yoga has realized that there exists close interplay between physical movement and mental-emotional process of a man. Gestures, inflection, minute bodily movements and breathing patterns of a man are reflections of his inner state. By systematically approaching movements, inner states can be altered on desirable lines.

Āsanas or body postures of Yoga are 'physical methods'. These are of dynamic and static in nature, which mainly involve muscle system, which can influence physiological and psychological states. Body postures strike a state of 'dynamic balance' making a man fit on physical and psychological aspects of organism and as well as his relation to social, natural and environmental interactions.

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'Free flow of energy' is another dimension of āsana. As a process of health and well-being, Yoga-Āsanas release blocked bio-energy or Prāṇa. Through many suggested moulds, folds, stretching etc. of the body, basic bodily energy is set free. It is also invigorated, properly channalised and augmented, which otherwise (especially for one living a sedentary life) may remain blocked and restricted. It is to be understood that even though Prāṇa as the base energy is dynamic in nature, it needs free passage to service the body. Such conducive condition is created by Yogic physical methods. This suitably explains its health and therapeutic implication.

Āsana today

Āsana is derived from the Saṃskṛta root 'asa bhuvi' meaning 'to be', 'to stay', 'to exist'. It signifies 'being' and not 'becoming'

Āsanas form typical physical patterns adopted by an aspirant deriving benefits in many ways. Āsanas are the third of the eight aṅgas of Pātañjala Yoga, while the same are (chiefly) the foremost of the aṅgas of Haṭha Yoga.

In present times, practice of āsanas is undertaken by all sections of population across the globe mainly for health benefits. Health benefits of āsanas have been so much impressive that the entire discipline of Yoga is recognized by most of the populace as āsana alone. Many do not even know that Yoga has many more practices to offer. For them Yoga means only āsanas.

This impression of āsanas on health has attracted many people and institutions in last about hundred years of time or more to undertake scientific studies on this one aspect of Yoga practice on human health and wellbeing. Results of these clinical studies have been quite encouraging. The rationale mind of scientific world has curiously noted these outcomes and found them to be quite satisfactory. Subsequently, the world has developed further interest. And Yoga (especially practices of āsana and prāṇāyāma) has gained vast popularity and is still gaining mass appeal far and wide. This is indeed good.

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In the following paragraphs a humble attempt has been made to note down the certain issues related to āsana practices as viewed by the adepts of Yoga.

Rationale of Āsana

Patañjali's outlook on āsana is to gain stability or freedom from and or minimization of instability or fickleness. At the same time it is also to give up all ideas of making an effort. Stability would be most desirable at the levels where instability has haunted most. That could be these three aspects of a man — body, breath and mind. Stability can produce feeling of sukha (wellness, harmony) and/ or stability can also be equated with the state of sukha (total wellbeing as against duḥkha) vis-à-vis effortlessness (prayatna-śaithilya).

Tremors or instability (asthiratā) can give rise to dvandva (internal conflict reflecting as external behaviour) on the surface of one's personality. It is also possible that deep-seated dvandva generates instability at all (surface) layers of behaviour.

It has aptly been said in DU-III.13:

'āsanaṃ vijitaṃ yena jitaṃ tena jagat-trayam' –

One who has gained mastery over āsanas, has won over all three planes (of the self)'.

Such a person has attained 'stability' on all three planes of body, breath and mind. He enjoys total health or integrated health.

Mobility vis-à-vis stability

Proposition one

a. Mobility needs stability. The more one is exposed to mobility, the more one needs stability. For example, one can place a foot forward only when other foot is firmly grounded.

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Proposition two

b. The more one maintains or experiences stability, the more effectively and safely can one maintain mobility. In other words one can explore the external world (for fulfillment of worldly aspirations through efficiency and performance - Yogaḥ karmasu kauśalam, as said in the Gītā) very well if only one remains very much centered or stable within.

This rule does not work contrariwise. That is— 'the more one is mobile, the more one can be stable' — it does not work at all.

High (uncontrolled) mobility is riddled with high risk of fast disintegration. The more one remains mobile; preoccupied or overindulged in worldly affairs, the more one can easily fall a prey to restlessness, fickleness etc. That is the reason why high strung or highly stressful people find it extremely difficult to sit in one posture for even few minutes. Their breath is often very shallow, fast and un-rhythmic. And their thoughts run amok. Since thought process is unmanageable, highly stressed people find it very difficult to enjoy deep sleep. Moreover, they have already lost awareness on all these three planes of body, mind and breath. High strung or highly stressed people are affected by varied degree and intensity of disintegration. They are on the path of disintegration.

One can understand *stability* only by understanding *mobility* very well and vice versa. In other words, understanding mobility is adequate only when true nature of mobility is understood.

Movement ....

i. On body plane

'Vital life force' plays its role in keeping one alive. It throbs in the body causing agility of the body and various body parts. This force is highly dynamic in nature. Though it is a great force, only Yogīs feel that it can be controlled if systematically approached. By managing with this only force of life through Yogic methods, numbers of benefits on physical and also on spiritual plane can be derived. This is true in the context of management of certain physical and mental disorders as well.

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Mobility or agility is necessary for living a normal life. In that sense movement is considered normal. But a static posture such as Padmāsana signifies ultimate stability. That is stability or termination of movements not only on physical plane, but also on all higher planes of one's existence.

Uncontrolled movement (loss of control on muscular movement – due to muscles being stiff or sluggish due to stress or lack of exercise or disease) – can lead to restlessness on physical plane. This indicates tonic dis-rhythmia (absence of rhythm and tonus in the movement of the muscles)— soft and very delicate and highly sensitive organic muscles losing their normal tone, thus falling short of executing normal organic functions. This only means onset of a diseased condition on organic level. For example, shaking of hands when one goes wild or contraction of muscles of the stomach walls in case of extreme anger, or even constriction of walls of arteries under a bad, negative and destructive emotion such as infuriation.

It has been reiterated in classical texts of Yoga that sthiratā gained through or during āsana is of great therapeutic value. More than overall *massage** applied to the entire body through practice of dynamic āsanas, it is stability which offers maximum advantage towards health.

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*Massage vs Āsana, Prāṇāyāma, Bandha-Mudrā

Practice of body massage of a human being involves manipulation of the body with pressure, tension, thumping, motion or vibration done mainly manually. In some cases in the modern times certain mechanical aids are also made use of for application of massage. Body parts which may be targeted may include muscles, tendons, ligaments, skin, joints, connective tissues, lymphatic vessels or even organs of gastrointestinal system.

Application of massage drastically improves circulation of blood, smoothens rigid and congested muscles and joints and also gives deep feeling of relaxation to body as well as mind. In many cases, even morbid tissues can be brought back to full vigour. Various functional and organic disorders can be fully or partially revived.

Massage can improve performance and recovery, prevent and eliminate injuries, reduce stress and even enhance metabolism and circulation. Massage has healing and invigorating effect on tired, aching or injured muscles. It increases blood and lymph circulation. Fluid of lymph rids the body of waste materials and toxins. It can also increase supply of nutrients and oxygen.

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Āsana practices

a) Mobility through practice of dynamic Āsanas

Though in essence Āsana stands for motionlessness, this state of (bodily) motionlessness can be better realized by first of all creating awareness of controlled bodily movements through practice of '*dynamic Āsanas*'* (Ardha-matsyendrāsana, Cakrāsana etc.). It may not be easy to suddenly arrive at a state of (even bodily) motionlessness without thoroughly realizing and creating deep awareness of various types of movements (such as voluntary and involuntary) happening in the body.

Additionally, practice of dynamic Āsanas add to bodily mobility or pliability which is found organically healthful.

b) Āsanas signifying motionlessness

Practice of '*meditative or static Āsanas*'* (such as Padmāsana, Vajrāsana etc.) first of all reduces 'unnecessary movements' in the body and also those movements which take place without flow of awareness attached to them or which are 'unconscious movements'.

Massage has these benefits:-

1. Increment in blood's oxygen capacity by 10-15 %.
2. It can stimulate and expand shortened, weak and flaccid muscles. This ensures promotion of movements.
3. Speedy recovery from fatigue.
4. Can increase production of saliva, urine, gastric juices and other internal secretions.
5. Removal of nitrogen, carbon dioxide can be efficient.
6. Can increase metabolic rate.
7. On nervous system, it can have smoothing and stimulating effect.
8. Skin becomes soft and supple.

It would not be wrong to say that physical methods of Yoga which are, Āsanas, Prāṇāyāma, Bandha, Mudrā, ṣaṭkriyās such as Dhautī etc. are excellent means of applying massage to the body. On certain counts, Yogic methods can be proved to be even more effective than massage. Therefore, Yogic physical methods certainly should derive all benefits of massage.

*For *dynamic Āsanas, meditative or static Āsanas* see page. p.82 and p.89.

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This cutting down on unnecessary movements on body level should also spread towards curtailing down on unnecessary or excessive breathing and also unnecessary or useless thoughts. (On deep contemplation one finds that most of the thoughts are grossly useless and unnecessary as these are mostly repetitive and stray. Thoughts occur repetitively due to lack of awareness regarding them. Thus, these repetitive thoughts sap up a big chunk of vital energy saving of which would be saving of previous life force).

The more one delves into the depths of bodily awareness through its movements, the more one can evolve on motionlessness. One can rediscover how motionlessness is integral which can herald Health, Bliss and Joy.

In Yogic culture, this bodily motionlessness forms the crux for developing motionlessness on other planes of breath and mind also. It cuts down on all un-rhythmic and unconscious movements on all levels of body, breath and mind. In Yogic parlance, it is not only significant for spiritual culmination, but also it forms basis for a highly integrated and healthy life.

Be it absence of rhythm on breath, or lack of phasic (phase-wise, sustained) interaction of the musculature or organic dysfunction or mental uneasiness; instability, absence of happiness, presence of dvandva (conflict) are adequate enough to explain a 'dis-ease' condition on a much broader and deeper context.

One more highly significant dimension of Patañjali's guidelines on āsana is ananta-samāpatti—to keep the space of mind completely free from all external engagements and to focus on internal 'emptiness'. This condition is not only congenial for deriving maximum therapeutic benefit from āsana, but also a very useful way to keep one's total health in good stead. A pre-occupied mind is a potential breeding ground for all ills.

Even though āsanas, prima facae are 'physical methods', but they should not be judged only on physical or physiological movements. And also we should avoid committing the mistake of considering āsanas merely on static and dynamic aspects. There is a special inner state of being, a scope for chanalizing the high

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energy and intelligence with alertness and one-pointedness. This kind of view will certainly bear far reaching psycho-physiological affect on a man. This modifies internal environment and over-all behaviour of a man. Then alone therapeutic benefits will be experienced alongwith other advantages.

For example, we may observe a person who is clinically examined to be disease-free; but due to emotional or attitudinal problems, he may feel very sick and uneasy within. As per Yogic standards, such a person will not be declared 'healthy'.

Sound guidelines provided by Patañjali for ideal practice of āsanas hold substance in therapeutic contexts.

These guidelines are:

(i) sthira-,
(ii) sukham-āsanam,
(iii) prayatna-śaithilya-,
(iv) ananta-samāpattibhyām, and
(v) tato dvandvānabhighātaḥ (PYS-II.46-48).

i) Stability (sthiratā) — āsanas leading to 'stability' to counter angamejayatva (instability of the organs and/or limbs) which is caused due to poor rhythm of the body and mind (PYS-I.31).

ii) A deep sense of well-being (sukha) — āsanas resulting into mental and emotional balance. Thus gradually excessive force of rajas, fickleness and instability can be minimized.

iii) Prayatna-śaithilya — this gives guidance to how āsanas should be performed with effortlessness. Gradually one should reduce on effort. Yogic postures should be performed in a relaxed manner. Application of force should be studiedly avoided.

iv) Ananta-samāpatti — āsana practice should be undertaken by fixing the mind in the 'Absolute', developing a thought that one is a part and parcel of the 'Infinity'. One is as free, limitless and Blissful as the Absolute.

Rather than allowing the mind to slip off and wander into unnecessary issues, which might create emotional disturbances, it would be prudent to attune it to the 'Infinite entity'.

(v) If āsanas are practised in the manner said above, Patañjali says that, then one can overcome dvandva. One enjoys freedom from 'opposites', 'inner conflicts', 'clashes' and 'disharmony'. This

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disharmony can be explained on muscular plane as lack of correct rhythm and tone of musculatures, lack of reciprocity between impulses, flow of prāṇa; and on higher planes as lack of co-ordination between physical action and thoughts, lack of harmony and coherence in thinking and also absence of balance in emotional state and their expression. All these accumulated or even individual causes of disharmony can very well produce 'aṅgamejayatva', which is a disease condition and which needs to be set right through āsanas. Thus heralds good health and well-being at deeper level.

One is supposed to ensure freedom from dvandva through gaining and maintaining stability at various inner and outer planes of the self. This is echoed by the author of HP when he says,

'*kuryāt-tad-āsanaṃ sthairyam-ārogyam-cāṅga-lāghavam*' (HP-1.17): 'Stability and a deep sense of well-being is vital to overall good-health'.

vi) In addition to the above mentioned locks and holds from Patañjali, the tradition of Haṭha wants one to practise Prāṇadhāraṇā during āsana practice. One is advised to attend to flow of breath and feel it closely. It induces deep and rhythmic breathing, which relaxes the muscles and joints which is a very conducive condition for āsana practice.

vii) Nāsāgradṛṣṭi, bhrumadhyadṛṣṭi - One more highly significant input during the practice of Āsanas as quite repeatedly emphasized in the classical texts of Haṭhayoga is fixation of the eye ball or vision at the centre of eyebrows or the tip of nose. Eyes are the mirrors of mind and inner environment. If one is internally upset, eyes will reflect this state through their restlessness. They will remain calm and tranquil in a state of inner poise. However, the Yogis suggest that, by consciously fixing the eyes a chosen point for a long time, one can considerably reduce the intensity of internal turmoil.

Effect of Āsana on body

On a more physical plane of the body muscles, nervous system etc; to know how does the practice of āsana help in alleviating some disease conditions and also maintaining overall health would be of some practical interest.

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Broadly classified, there are two groups of āsanas – dynamic and static. Practice of dynamic āsanas generally require some amount of movement to arrive at a final pose which often can be maintained comfortably for long time (if one is trained). These are practised for physical culture. These especially train the spinal column. For example Bhujaṅgāsana, Halāsana, Matsyendrāsana, Śalabhāsana, Dhanurāsana etc.

Static or meditative, on the other hand, are those which require minimum effort and movement to arrive at their final pose, which can be maintained comfortably for a longer time. These are mainly meditative postures since these are widely adopted for practising meditation, Prāṇāyāma, Dhāraṇa etc. These are mostly sitting poses. These are Padma, Siddha, Svastika, Sukha, Sama etc.

For more on Static and Dynamic āsanas, see p.89.

Practice of āsanas affect the human body in the following ways:

i. They offer *massage*[1] to both skeletal and organic muscles[2]; for example, Pavanamuktāsana gives suitable message to abdominal organs;

ii. Āsanas cause *stretching* of muscles, tendons and ligaments, i.e. Bhujaṅgāsana for abdominal muscles;

iii. They cause contraction and also compression of various body parts, i.e. Vajrāsana for calves and hams; Śalabhāsana for bottoms and calves;

iv. Practice of certain āsanas also brings an effect of relaxation to body. For example Śavāsana.

These effects of āsanas ensure following resultant benefits:

a. constant and proper supply of nourishment to all parts of the body;

b. internal secretions of the endocrinal glands is spruced up;

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1. For massage see Foot Note on page-77.

2. There are two types of muscle fibres, one 'red' and the other 'white'. Red fibres contain muscle hemoglobin which is rich source of energy. White fibres lack such supplies for prolonged expenditure of energy and therefore they get fatigued easily. They contract quickly, reach their highest tension in contraction more rapidly and also return to normal resting state rapidly. In maintenance of posture, mostly muscles involved consist of red fibres. In the physical exercise, the white fibres of the muscles are exercised.

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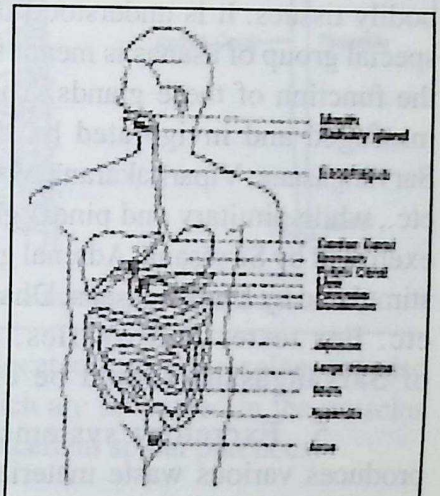
c. proper elimination of waste products is ensured;

d. āsanas streamline proper functions of nervous systems.

All these benefits are experienced by various systems of the body which in short are:

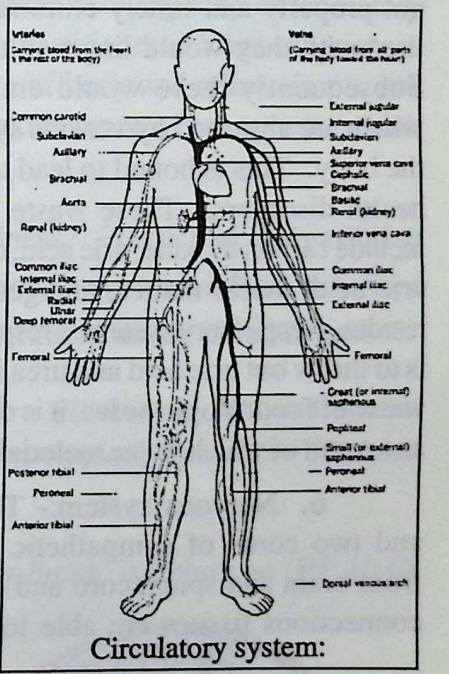
1. Digestive system:- This system mainly involves stomach, small intestine, pancreas, and liver which are located in the abdominal cavity. Flow of breath gives constant and gentle massage to abdominal organs through movements. Yoga āsanas give vigorous internal massage to digestive organs, thus making their soft muscles strong and elastic. This invigorates the digestive process.



Digestive system

2. Circulatory system:- It involves the organ of heart located in the chest cavity. Heart is responsible for circulation of blood throughout the body by contracting and relaxing itself. It is made up of strong muscles. These can be made healthier through practice of āsanas such as Bhujaṅgāsana, Śalabhāsana, Dhanurāsana etc. For health of the heart, muscles therein can also be promoted by alternative increase and decrease by pressure through practice of Yogic exercises.

Circulation of blood also involves veins and arteries. By very design of nature, veins are weak channels of blood. At the same time veins are responsible for raising the blood to the upper portion of the body. Therefore, veins should be made strong. This is done by practice of Yogic inversions which are Śīrṣāsana, Sarvāṅgāsana, Viparītakaraṇī etc. Practice of inverted postures provides great relief to veins and thus they are rendered healthier.



Circulatory system:

3. Respiratory system:- System of respiration mainly comprises lungs. Healthy and strong lungs muscles and air-cells ensure proper activity of respiration. Practice of Śalabhāsana and Mayūrāsana can offer efficacy to the lungs muscles and also all air-cells can remain fully active. More than other āsanas,

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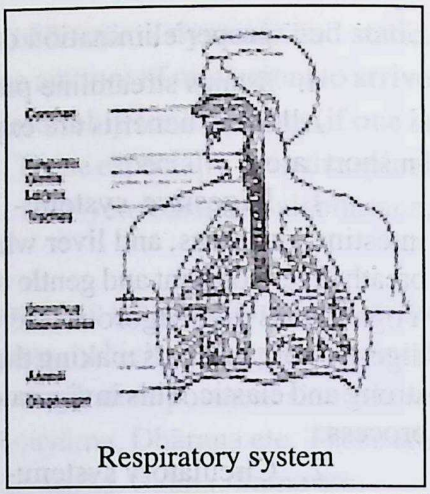
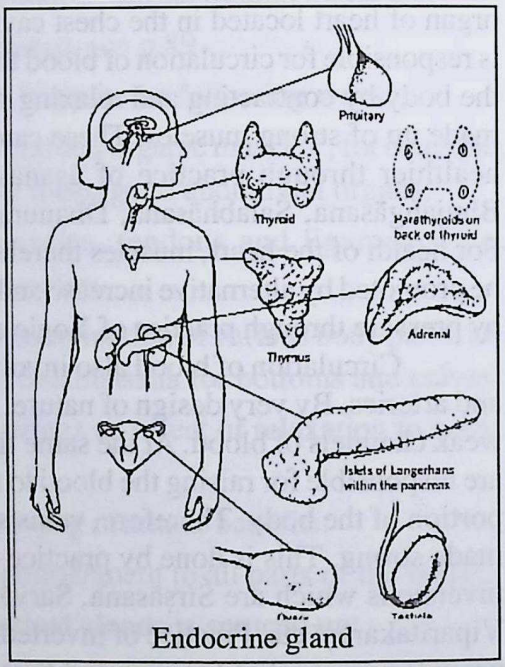
these two āsanas require deep inspiration and expiration which fully stretch lungs muscles.



Respiratory system

4. Endocrine gland:- The set of endocrine glands comprise chiefly the thyroid, pituitary, pineal, adrenals, testes in male and ovaries in female etc. Proper internal secretion from these glands is very necessary for the bodily tissues. It is understood that practice of special group of āsanas is meant for stimulating the function of these glands. Thyroid gland is massaged and invigorated by the practice of Sarvāṅgāsana, Viparītakaraṇī, Matsyāsana etc., while pituitary and pineal glands are exercised by Śīrṣāsana. Adrenal glands are stimulated by Bhujaṅgāsana, Dhanurāsana etc. For testes and ovaries, practice of Sarvāṅgāsana should be effective.



Endocrine gland

5. Excretory systems:- Body produces various waste materials which can be poisonous in nature. If these are not properly and timely eliminated from the body, they would linger in the body. Subsequently these would emit toxins which are absorbed by various systems of the body. This is bound to lead to serious health disorders. These waste products include carbon dioxide, uric acid, urea, bile, uric acid, faecal matter, undigested food residue. Respiratory system is responsible to remove carbon dioxide. Urinary system is to throw out uric acid and urea in urine. Digestive system does take out bile and waste of food. Yogic poses, it is observed, enhance the efficiency of these systems as a result of which waste materials are properly and regularly taken out of the body.

6. Nervous system:- This vital system comprises brain, spinal cord and two cords of sympathetic and parasympathetic. All nerves branch out from brain and spinal cord and cover all the tissues in the body. Due to nerve-connections tissues are able to function. If nerve-connections do not work,

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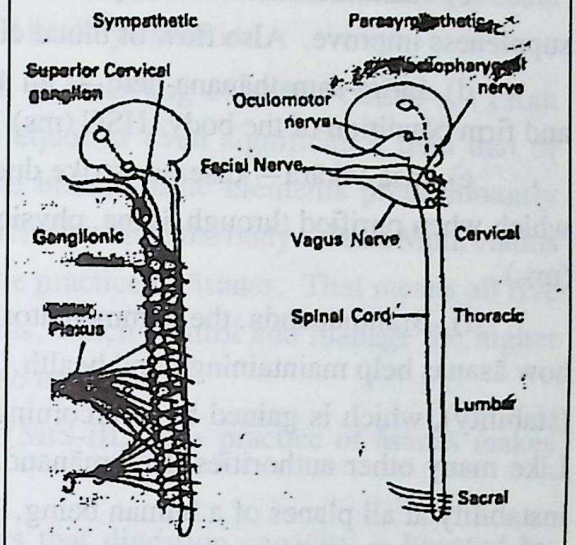
tissues also don't. This will mean malfunction or non-function of a particular organ or area of the body. If nerves are kept healthy, body also functions accordingly.

Āsanas can help nervous systems in two ways: one, by practice of inverted postures like Śīrṣāsana etc., brain (Central Nervous System) can be supplied with fresh and abundance of blood. Secondly, various āsanas give forward-backward, sideward twist and stretching (traction) exercises to the spine which helps it gaining and maintaining better suppleness. This can obviously invigorate the spinal cord located inside the spine and also the sympathetic and parasympathetic cords which are imbedded in the muscles roundabout the spine. All āsanas are actually excellent spinal practices.



The autonomic nervous system

Given the above mentioned considerations, it is expected that practice of āsanas is to exert healthy effects on the body. More than any kind of laboratory proof, study or evidence, a regular and consistent practitioner of Yoga experiences a great sense of well-being, deeply relaxed state of body and mind, simple and deep breath, good appetite, lightness of body, exuberance of energy etc. which are signs of health and wellbeing.

How does practice of āsanas bring wellness? Practice of Āsanas bring overall health to the body as well as mind in various ways. It has been described in the Haṭha texts in many ways. Some of these rationales are noted below:

a) manaḥ-kalmaṣahārī, manaḥ-rogahārī— practice of āsanas removes mental impurities resulting into removal of psychological disorders (YR (ms.) -12500, 10 ch).

b) aṅga-pāṭava— dexterity of the bodily limbs is improved (HP 10 ch -II.1).

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c) deha-komalatā— body becomes soft (sensitive). Flexibility and suppleness improve. Also flow of blood circulation is highly improved (JM).

d) śarīra-saṃsthāpana-hetu— all āsanas bring about a balanced, steady and firm condition of the body (HSC (ms).

e) rasa-vikāra— diseases strike due to contamination in the rasa (chyle) which when purified through āsana, physical disorders too are also cured (HSC (ms.).

f) Brahmānanda, the commentator of Jyotsnā on HP-I.17 elaborates on how āsanas help maintaining good health. He particularly pinpoints on sthairya (stability), which is gained by overcoming general fickleness caused by rajas. Like many other authorities, Brahmānanda does not see illness different from instability at all planes of a human being. Moreover, āsanas reduce dominance of inertia (tamo-dharma) which enhances physical dexterity.

Brahmānanda also says that āsanas improve bodily fire (agni-vṛddhi) and consequently also digestive fire which not only digests food thoroughly, but also burns out all morbid residual agents of the food which otherwise might linger in the body. This therefore is potential toxin, thus completely eliminating all possible causes of illness.

g) nāḍī-śuddhi—HP-I.39, Adyar Library, 1949 and RY-24-39 suggest that āsanas should be practised to purify the nāḍīs which will bring good health through free passage of vital life force or prāṇa.

Siddhāsana has been said to be effective in purifying all 72000 nāḍīs of their impurities. Siddhāsana is a simple meditative posture, meant to create a highly congenial condition for the mind to gain stability and pacification, consequent upon which channels in the body through which prāṇa moves are purified. This helps up keep of good health (BṛYs-III.9; HPJ-I.39).

h) viṣa— Toxic elements of the body in general are removed by āsanas, thus possibility of diseases is terminated (HTK-VII.52).

i) tridoṣa-nāśaka—Āsanas (HP-I.31) bring a balanced condition of the doṣas in the body. Doṣas are three according to Āyurveda which are vāta, pitta and kapha. Any amount of imbalance, no matter how little, can trigger a

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disease condition. On the other hand, a state of balanced condition in these basic humours in the body means an over-all healthy condition.

j) sapta-cakra-kṣālana— that is cleansing of seven cakras— (YRah of Nāthamuni-V.20). This may find equal or even significance than that of Bhūtaśuddhi (purification of the five bhūtas basic elements predominantly occupying the seats of five cakras) which constitute the body. Nātha Muni claims that all seven cakras are purified by the practice of āsanas. That means all five elements as well as those higher cakras, which control and manage the higher functions of the life in the body are also made pure.

k) manasaḥ-sthira-kāraṇa -- (MtS-III.10)— practice of āsanas makes the mind stable.

l) pācana-śakti—YAs-23 says that digestion capacity is boosted by practice of āsanas. This is one more very significant advantage of āsana practice. This can be equated with agni-vṛddhi (improved vigour of bodily and/or fire).

m) manaḥ-śuddhi – (YAs-12)—purification of the mind faculty. Removal of ādhi (mental ills) (JP-52). Svastaka āsana is said to remove all mental illnesses.

n) sarva-pāpa-praṇāśana—(YuB-VI.14)— pāpa can be both mental as well as physical ills.

The above cited points suggest that Āsanas are primarily preventive, though in selected cases they are curative as well.

Āsanas v/s. exercises

Āsanas are looked upon as yogic exercises without precisely understanding the meaning and scope of the term exercise. The word exercise is very loosely used by the common man.

The term 'exercise' scientifically defined means repeated movements of particular parts of the body. There is no exercise without movement. The basic principle in any exercise is movement.

The term *āsana* etymologically means sitting position which is devoid of movement or having very little movement.

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Do *āsanas* involve movement? Should we consider *āsanas* as exercise? On the basis of the definitions of *āsana* and Exercise, we have to consider them different.

The difference between *āsanas* and physical exercises may be stated as follows:

Āsanas		Physical Exercises	
i.	Āsanas involve very little or no movement and are maintained for some time.	i.	Exercises involve repetitive movements.
ii.	Āsanas consume minimum energy, the caloric requirement varying from 0.8 to 3 calories per minute.	ii.	Exercises consume more energy the caloric requirement varying from 3 to 20 calories per minute.
iii.	Āsanas bring optimum tone in the muscles and affect the mind to become tranquil.	iii.	Exercises affect the body mainly and can lead to hypertone depending upon the intensity of exercise.
iv.	Āsanas can be advantageously practised by old people and by heart patients.	iv.	Physical exercises are prohibited for the heart patients and have limitations for the elderly persons.
v.	Practice of āsanas leads to freshness by removing physical lethargy.	v.	Exercises lead to fatigue and may not be suitable for all persons.
vi.	Āsanas do not increase the muscle mass but they improve the muscle tone and functioning of the vital organs by increasing the blood circulation in the abdominal and other organs.	vi.	Physical exercises being of the nature of the contraction of the muscles, increase the muscle mass.
vii.	Āsanas keep the spine flexible and joints supple.	vii.	Exercises can bring rigidity to joints and spine.
viii.	In āsanas the emphasis is on slow stretching which is static in nature.	viii.	Exercises being of the nature of repetitive movements are seldom held.
ix.	In adopting and maintaining an āsana, there is co-ordination between nervous system and muscular system through tonic reflex system.	ix.	Exercises being jerky, there is a tendency to force the body to certain extent. There is a lack of reciprocation between body and brain.

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The philosophy and physiology of *āsana* is different from that of physical exercises.

The purpose of physical exercise is to cater to the needs of the body bringing physical fitness. The channel through which this is attained is working with the muscles. Physical exercises induce physiological changes such as increased respiration, increase in heart rate and producing waste products by increasing CO_2 content. Intense exercise leads to fatigue.

The term dynamic means producing energy. Static means stable and dynamic means unstable.

Sometimes exercises are classified as static and dynamic. Physiologically they are described as Isometric and Isotonic respectively.

In Isometric exercises the length of the muscle does not change. Weight lifting or pushing the hands against a wall are such examples. In Isotonic exercises the muscles shorten but the tension in the muscles remains the same.

Isometric exercises being of static in nature devoid of movement, many-a-time, are confused with *āsanas*. The difference lies in expenditure of energy. Isometric exercises impose a severe strain on the cardiovascular system and can increase the blood pressure to a very high level and therefore they are considered undesirable, particularly for the patients of cardiovascular diseases. In *āsanas* much less energy is spent and therefore they do not bring strain on the cardiovascular system. Isotonic exercises involve repetitive muscular movements like, jogging, running, swimming etc. These exercises also consume more energy.

Static *āsanas* are those wherein a constant pattern of posture is maintained stably by the interaction of groups of muscles working more or less statically to stabilize the joints to preserve a state of equilibrium against gravity and other forces. Meditative *āsanas* can be easily maintained in a semi-relaxed state because of the broad base afforded by the adjustment of the lower extremities.

Dynamic *āsanas* may be considered those in which the pattern of the posture is constantly modified and adjusted to meet the changing demands of movements. The movements involved in these are slow and sustained which differ from repetitive jerky movements of the dynamic exercises for Isometric type. The basic pattern of neuromuscular condition of the body is changing slowly than movement itself.

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Cāraṇā

As a preparatory practice for āsanas HTK-IX.13-19 and the Ms. of *Siddhāntaśekhara* suggest practice of *Cāraṇā* description of which is presented below:

Cāraṇā is movement of the limbs which is practised on both sides. Chiefly there are ten *cāraṇās*. According to the adepts, others are *jaghanyā* (of less importance).

Ten types of *cāraṇās* involve head, stomach, hands, pair of the legs, pairs of thighs and knees.

Wrist joints, feet, toes and other joints in the body are prominent ones in *jaghanyā cāraṇā*.

A wise undertakes the practice of *cāraṇā* while meditating on *Śiva's* dancing form. One rotates the head while touching the chest. One touches the heart (chest) in a manner as if not touched.

HSC-p.84 says that regular practice of *cāraṇā* alleviates minor diseases. It enhances activities of vāyu (prāṇa) as well as vahni (fire). One overcomes possibility of premature and accidental death.

MS. of *Siddhāntaśekhara* presents a complete technique of cāraṇā. Rotate the abdomen in clock-wise and anti-clock-wise manner for ten times (each). Similarly, move the shoulders and the elbows. Rotate the thighs and knees in reverse and inverse manner. Rotate the wrist and the feet for five times everyday. A wise should practice these daily as recommended. *Cāraṇā* practised for hundred times or more make it an effective practice.

Jaghanyā cāraṇās should be practised fifty or twenty-five times (a day) for three months.

If the *āsanas* are practised in such a manner, one becomes prepared for the purification of the *nāḍīs*. It is excellent in alleviating the diseases. Prāṇa and (bodily) heat are enriched.

Minor diseases are also cured and (bodily) heat and *prāṇa* are stimulated. One feels light. Life span is enhanced. Premature death is prevented.

Regular practice of *cāraṇā* brings about all these and other benefits.

Āsanas as therapeutic methods in other cultures

In the book "The Hermits Art of Contorting Thai Traditional Medicine" published by The National Institute of Thai International Medicine, Department of Medical Services, Ministry of Public Health, Soi Bamrasnaradura, Tiwanond RD, Maung District, Nontaburi 110000, Thailand, and Dhammanamai Foundation, Edited by Pennapa Subcharoen and Kunchana Deewised, 1995. This is a fully illustrated work having 127 traditional Thai

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techniques which have been narrated in simple language. These include massage techniques, stretching coupled with breathing practices. Some techniques are meditational in nature. Massage techniques bear testimony to strong influence of Yogic practices. All these practices have been recommended for various therapeutic advantages.

Many of the Kung Fau practices developed in ancient Chinese culture look much like the Āsana postures. These practices are undertaken with health benefits kept in mind. For details on Kung Fau techniques, see Encyclopaedia of Traditional Asanas, LYI, Lonavla, 2006.

Āsana for pregnant women

YRah of Nāthamuni is perhaps the only classical text suggesting selected āsanas for expecting mothers.

Pregnant ladies should practise āsanas (and other Yoga practices) which are easy and which make delivery less painful. They should carefully avoid forward bending postures.

They should practise daṇḍa, padma, bharadvāja, vīra, vajra and sama āsanas consistently alongwith deep inhalation and exhalation. There should be no difficulty if they do such āsanas and also sarvāṅgāsana up till the fifth month of pregnancy.

Even śīrṣāsana can be practised as described in scriptures before meals are consumed. One should avoid fast running and shouting.

Unmukhapīṭha has been particularly described and suggested for carrying women.

In this āsana one lies in prone position. Forearms and feet are placed on floor and one raises the trunk up with the support of knees or toes (YRah-III.17).

This is developed by Gārgī for pregnant woman.

Miscellaneous

HSC-F.22 describes the technique of an āsana practice of which is said to bring relief to prameha (diabetes) and all chronic renal (mūtraroga) diseases.

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Technique – Place the buttocks on a little raised platform, while keeping the genital region at a little lower place. Firmly press the genital region (perineum) with left heel and place right ankle over generative organ.

HSC says that practice of this āsana dries up (purifies) those nāḍīs moving upwards.

Name of this āsana has not been given. It has some similarity with Mahāmudrā. It is also opined that it is similar to Siddhāsana. Raised platform is the only speciality.

Clinical Studies done on āsanas

These may be considered under two headings:

1) Studies on individual āsanas, and

2) Effects of the practice of a group of āsanas.

Scientific Studies of Individual āsanas:

a) Blood Pressure, Pulse Pressure and Heart-Rate Changes:

i) Increased ISP, DP, PP was found after 5 mins. practice of *sarvāṅgāsana, matsyāsana* and *śīrṣāsana* (Kuvalayananda, Swami, 1926, Bhole, M. V. and Lobo 1981).

ii) Varied increase in HR was noted according to the mode of performing *paścimatāna* (Gore, M. M., 1982).

iii) Little variation in BP was observed during 4 varieties of *paścimatāna* (Gharote, M. L., 1982).

iv) Little change was noted in heart rate during *śavāsana* (Wanger and Bagchi, 1961).

b) Respiratory Changes:

i) Increase in MR, ERV and T.V. while decrease in I.C., I.R.V. and V.C. were noted after *śirṣāsana* when compared with other body postures (Rao, 1968).

ii) Increase in BMR after six weeks practice of *sarvāṅgāsana* and *halāsana* (Rangan, 1968).

iii) Decrease in TV and Oxygen consumption was observed after *śavāsana* (Dhanraj, 1974).

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c) Electromyography and other related studies:

i) Decrease in electrical activity in muscles in *ardha-matsyendrāsana* and *paścimatāna* was noted after proper training (Karambalkar et al., 1969).

ii) Increase in muscular efficiency was observed after 40 minutes daily practice of *padmāsana* (Salgar et al., 1975).

iii) Decrease in the activity of patellar tendon reflex was reported after two minutes of *śavāsana* (Kocher, 1976).

iv) *Śavāsana* was found to require least muscular activity as compared to other *āsanas* (Gopal et al., 1975).

d) Intra-gastric Pressure changes:

i) Increase in intra-gastric pressure during various *āsanas* was noted (Bhole and Karambelkar, 1971).

ii) The intra-gastric pressure changes during *bhujaṅgāsana* performed with deep inspiration and deep expiration were found within the normal range of inspiration and expiration (Bhole, 1978).

iii) Lower blood pressure in *ardha-paścimatāna* and *śayita-paścimatāna* while higher blood pressure in the *uttāna-paścimatāna* were noted as compared to those of *ardha-paścimatāna* and *śayita-paścimatāna* (Gharote, 1982).

e) Finger Ergographic and other related changes:

i) Finger blood flow was least in *viparītakaraṇī, sarvāṅgāsana* and *śīrṣāsana* and was greatest in *dharmikāsana* and *śavāsana* in trained subjects. Least finger blood flow in *śīrṣāsana* and greatest in *dharmikāsana* and *śavāsana* was reported for trained subjects (Gopal, 1975).

ii) Little change in finger temperature or finger pulse volume during the practice of *śavāsana* (Wanger and Bagchi, 1961).

iii) Decrease in neuro-muscular activity after 15 minutes of *śavāsana* was noted (Paranjpe et al., 1978).

Scientific Studies on group of āsanas:

a) Physiological and Biochemical changes:

i) Decrease and prevention from muscular distress was seen by the practice of *āsana* (De Vries, 1961).

ii) Increase in BMR, TV, VC, breath holding time, T-4 thyroxine, haemoglobin, hematocrit, red blood cell count, PWC 130, chest expansion, while decrease in heart rate and respiratory rate were noted (Dhanraj, 1974).

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iii) Decrease in uropepsin excretion after 3 weeks training in āsanaswas seen in the males (Karambalkar, 1968,1969).

iv) No change was noted in urinary pH, total acids and creatinine levels after the practice of 11 *āsanas* for 45 minutes daily (Gore, 1981).

v) Decrease in energy expenditure was observed after the practice of selected *āsanas* for 10 weeks (Santhanam, 1976-77).

b) Physical Fitness changes:

i) Significant improvement was seen in flexibility after training in *yogāsanas* (De Vries, 1962, Dhanraj, 1974).

ii) Significant increase in the general physical fitness index was observed after short term yogic training programme consisting of *āsanas* (Gharote, 1973).

c) Therapeutical Effects:

i) Utility of *āsanas* was seen in the prevention of accidents and injuries (Bury, 1971).

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Techniques & Therapeutic Benefits

Aghora āsana

पूर्व कहो भिश्रिका जोई वाही विधि जो कीजै सोई ।
सब अंगुरी मुख बाहरि आने मुखको फुनि संपुट करि ठाने ॥205॥

pūrva kaho bhiśrikā joī vāhī vidhi jo kījai soī ।
saba aṅgurī mukha bāhari āne mukhako phuni saṃpuṭa kari ṭhāne ॥205॥

जिभा उलटि तालवे धरै हाथांसो आरंभ पुनि करै ।
आरंभ की क्रिया है जोई विधिपूर्व अब वर्णों सोई ॥206॥

jibhā ulaṭi tālave dharai hāthāṃso āraṃbha puni karai ।
āraṃbha kī kriyā hai joī vidhipūrva aba varṇon soī ॥206॥

दछि हथेली मुख परि करे दछिन नासा अंगुष्ट धरै ।
सूर्यसु वाई उरि आनें सहित मात्रा कुंभक ठानै ॥207॥

dachi hathelī mukha pari kare dachina nāsā aṅguṣṭa dharai ।
sūryasu vāī uri āneṅ sahita mātrā kuṃbhaka ṭhānai ॥207॥

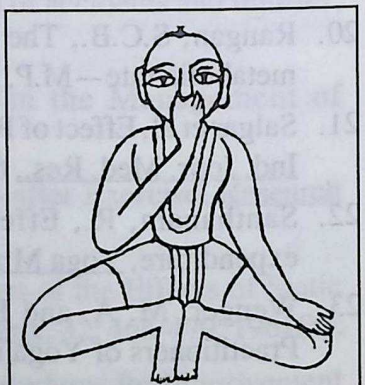
चंद्र नाडि करि वाय उतारे.सम सरीर नीकी विधि धारे ।
जो दुजै स्वर आरंभ ठानें तो सब स्वर विधि उलटि ठाने ॥208॥

candra nāḍi kari vāya utāre sama sarīra nīkī vidhi dhāre ।
jo dujai svara āraṃbha ṭhāneṅ to saba svara vidhi ulaṭi ṭhāne ॥208॥

यहु आसन नितिप्रति करै देही निर्मल होय ।
कुंडलनी भेदे पवन कांति लहै तन सोख ॥209॥

yahu āsana nitiprati karai dehī nirmala hoya ।
kuṇḍalanī bhede pavana kānti lahai tana sokha ॥209॥ (JP.205-209)

Technique: Keep the heels of the feet together and spread the knees apart keeping them on ground. Then place right palm on mouth. Turn the tongue backwards. Inhale through right nostril, hold the breath by closing the nostrils and exhale through left nostril. Then repeat the process in reverse manner by placing the left palm on mouth and inhaling through left nostril. Keep the body upright (JP-205-209; YMS-39).


Aghora āsana

Therapeutic Advantage:

- purifies the body,
- brings lustre, and
- awakens kuṇḍalinī.

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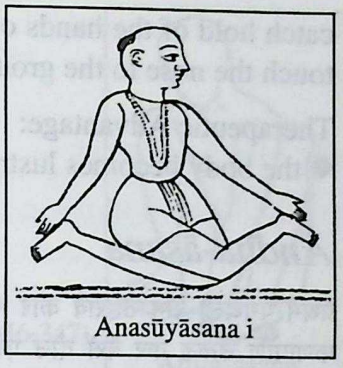
Anasūyāsana i

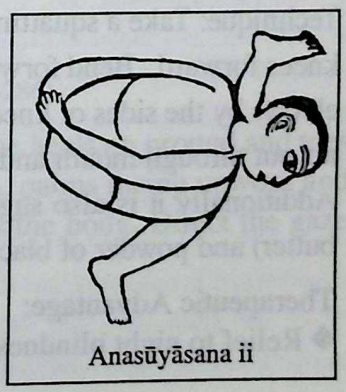

Anasūyāsana i

दछिन गोडौ नीचै ठानै बावों ताके ऊपर आनै ।
गोडा संधि मिलावै भारी आडापद पुनि देस पसारी ॥88॥
dachina goḍau nīcai ṭhānai bāvoṃ tāke ūpara ānai ।
goḍā saṅdhi milāve bhārī āḍāpada puni desa pasārī ॥88॥
दोउ पदके अंगुष्ट जोई दोउ पग कर ते पकरे सोई ।
नासाद्रष्टि अचक करि रहिये अनसुया आसन यह कहिये ॥89॥
dou padake aṅguṣṭa joī dou paga kara te pakare soī ।
nāsādṛṣṭi acaka kari rahiye anasuyā āsana yaha kahiye ॥89॥
यह आसन नितही करै देही कंचन होय ।
जयतराम साधन किये रोग रहै नही कोय ॥90॥
yaha āsana nitahī karai dehī kañcana hoya ।
jayatarāma sādhana kiye roga rahai nahī koya ॥90॥ (JP. 88-90)

Technique: i) Sit on ground. Bend the knees and place one knee over the other. Place the feet on ground by the sides of the hips. Catch hold of the opposite feet with hands. Sit upright (YMS-44, JP-88-90).

Anasūyāsana ii

जीमणा गोडा की स्यंधि उपरि डावा गोडा की संधि मिलाइ राषै
jīmaṇā goḍā kī syaṅdhi uapari ḍāvā goḍā kī saṅdhi milāi rāṣai
गोडास्यौ ले पगथल्या लौ आडवाइ सूधा राषै
goḍāsyau le pagathalyā lau āḍavāi sūdhā rāṣai
हाथा स्यौ पगाका अगूठा पकडै अथावा दोऊ हाथ पाछा नै करि काकसी करै
hāthā syau pagākā agūṭhā pakaḍe athāvā doū hātha pāchā nai kari kākasī karai
मूलद्वार पाछै काकसी राषै
mūladvāra pāchai kākasī rāṣai
हथेली पिष्टि मूलद्वार उर्द्ध लगा राषै
hathelī piṣṭi mūladvāra urdhva lagā rāṣai
नासिका धरती लगावै द्रिष्टि नासा अग्र
nāsikā dharatī lagāvai dṛṣṭi nāsā agra
आसन कौगुण यहु आसन मास दोई करी साधै तौ कंचनमई देहहोई
āsana kauguṇa yahu āsana māsa doī karī sādhai tau kañcanamaī deha hoī (YMS-4)


Anasūyāsana ii

Technique: ii) YMS-4 has a different version of the same āsana. After spreading the feet wide apart followed by placing one knee over the other, one is supposed to

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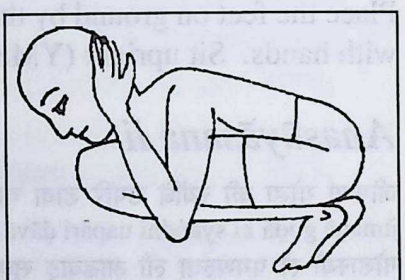
catch hold of the hands over the back. Then one should bend the head down to touch the nose to the ground.

Therapeutic Advantage:

◆ the body becomes lustrous like gold ◆ free from diseases.

Andha-āsana

प्रथम पगथली सम ठहरावै कोर माहली उभै मिलावै ।
फणापाण उकड कर बैसे दोउ एडी गुदा निवैसे ॥193॥
prathama pagathalī sama ṭhaharāvai kora māhalī ubhai milāvai
phaṇāpāṇa ukaḍa kara baise dou eḍī gudā nivaise ॥193॥
जंघ ओर गोडा सम कर धरै पुन आगाको उभै पसारै ।
गोडामहिला नेत्र दोउ सम करि काठा दाबे सोउ ॥194॥
jaṅgha ora goḍā sama kara dharai puna āgāko ubhai pasārai ।
goḍāmahilā netra dou sama kari kāṭhā dābe sou ॥194॥
पोहुचाकी संधिमाहिली ताको अैसे ठानि ।
गोडा की बाहरि दिसा तापरि धरै जु आनि ॥195॥
pohucākī saṅdhimāhilī tāko aise ṭhāni ।
goḍā kī bāhari disā tāpari dharai ju āni ॥195॥
नेत्र मे जै पटब व्है पुनि रातींधो होय ।
गावा घृति अरू मिरचसो अंजन कीजै सोय ॥196॥
netra me jai paṭaba vhai puni rātīndho hoya ।
gāvā ghṛtī aru miracaso añjana kījai soya ॥196॥
मुख मारग रेचन करे मूलद्वारे दे बंध ।
तो रातिंधो ना रहे नैंननि देखे अंध ॥197॥
mukha māraga recana kare mūladvāre de bandha
to rātindho nā rahe nainani dekhe andha (JP.193-197)


Andha-āsana

Technique: Take a squatting position by bringing the feet together and project the knees forward. Bend forward and bring the head in between the knees. Place the elbows by the sides of knees and hold the head with hands. One should draw the air out through mouth and also apply mūlabandha (YMS-33; JP-193-197). Additionally it is also suggested to apply a paste mixed of cow ghṛta (clarified butter) and powder of black pepper in the eyes.

Therapeutic Advantage:

◆ Relief to night blindness.

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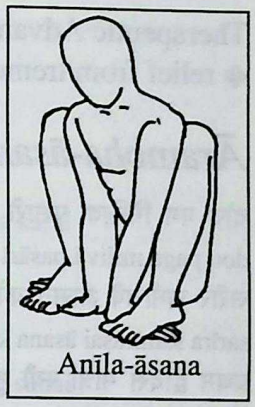
Anīla-āsana

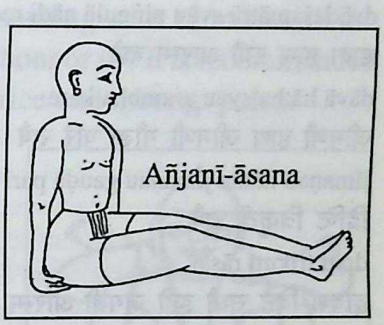

Anīla-āsana

दोउ हाथ भूमपर ठानो कहूणी जाडि नाभिलग आनै ।
फणा दोउ अैसै विधि करै पिष्टि हथेल्याकी परि धरै ॥346॥
dou hātha bhūmapara ṭhāno kahūṇī jāḍi nābhilaga ānai ।
phaṇā dou aisai vidhi karai piṣṭi hathelyākī pari dharai ॥346॥
अैसै रहै कराकै पाणि द्रिष्टि धरै नासामध्य आणि ।
यासौ तपत मिटे तन केरी जैतराम प्रकट कहै टेरी ॥347॥
aisai rahai karākai pāṇi driṣṭi dharai nāsāmadhya āṇi ।
yāsau tapata miṭe tana kerī jaitarāma prakaṭa kahai ṭerī ॥347॥ (JP.346-347)

Technique: Place both hands on ground and keep both elbows joined together at the navel. Arrange the feet on hands which are placed prone. Fix the gaze at the nose (JP-346-347).

Therapeutic Advantage: ◆ This reduces exercive bodily heat.

Añjanī-āsana


Añjanī-āsana

दोउ करकी उभै हतेली कोर वारिली मै ले भेली ।
सो आगा नै भूपरि दाखै माहा नै अंगुली मिलि राखै ॥283॥
dou karakī ubhai hatelī kora vārilī mai le bhelī ।
so āgā nai bhūpari dākhai māhā nai aṅgulī mili rākhai ॥283॥
अंगुष्ट छीदा राखै दोई पुनह हथेली पिष्टि जु जोई ।
तापरि मूलद्वारि टिक बैसे बहुज्यौ जुगति करै एक बैसे ॥284॥
aṅguṣṭa chīdā rākhai doī punaha hathelī piṣṭi ju joī ।
tāpari mūladvāri ṭika baise bahujyau jugati karai eka baise ॥284॥
कुहुण्या महिली आखि मिलावै हाथ उद्रसौ लग्या रहावै ।
बहुरो लांबा पाव पसारे फणा उर्ध्व एडी भू धारै ॥285॥
kuhuṇyā mahilī ākhi milāvai hātha udrasau lagyā rahāvai ।
bahuro lāṃbā pāva pasāre phaṇā urdhva edī bhū dhārai ॥285॥
अंगुष्ट अवर गुलफ माहिला राखै जुडया करै नही खुला ।
साधै नासा द्रिष्टि लगाई ताको हरस रोग सब जाई ॥286॥
aṅguṣṭa avara gulapha māhilā rākhai juḍayā karai nahī khulā ।
sādhai nāsā dṛṣṭi lagāī tāko harasa roga saba jāī ॥286॥ (JP. 283-286)

Technique: Sit with legs extended forward keeping the heels on ground and toes pointing upward. Place two hands under the buttocks, palms facing upword and fingers closed together. Try to bring elbows close to the body. Direct the gaze between eyebrows. (JP-283-286; YMS-69).

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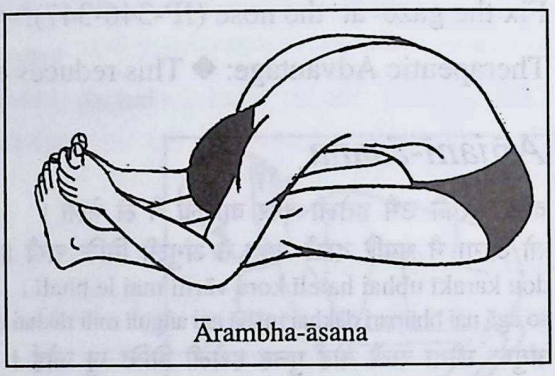
Therapeutic Advantage:

◆ relief from tremors of body parts (harṣaroga, Parkinson disease)

Ārambha-āsana

दोउ पग मिलिवा पसारी पगाका अगुठा पकडि लिलाट गोडा लगावै
dou paga milivā pasārī pagākā aguṭhā pakaḍi lilāṭa goḍā lagāvai
सरीर समीराषै आसन कौगुण आरभ की बिधि उत्तर सनमुष बैसी आरम्भ करै
sarīra samīrāṣai āsana kau guṇa ārabha kī bidhi uttara sanamuṣa baisī ārambha karai
प्रथम द्वादस मात्रा स्यौ मुष बाट पूरै
prathama dvādasa mātrā syau muṣa bāṭa pūrai
द्वादशमार्त्र कुम्भक राषै
dvādaśamārtra kumbhaka rāṣai
द्वादशमात्रा स्यौ पिंगुला नाडि रेचै
dvādaśamātrā syau piṅgulā nāḍi recai
डावा हाथ स्यौ आरम्भ करे
ḍāvā hātha syau arambha kare
जीमणौ हाथ जीमणौ गौडा परि राषै
jīmaṇau hātha jīmaṇau gauḍā pari rāṣai
द्रिष्टि त्रिकुटी राषै
dṛṣṭi trikuṭī rāṣai
द्वादश दिन सुधौ इही जुगती आरम्भ करै
dvādaśa dina sudhau ihī jugatī ārambha karai
पाछै जेति सकति होई तेतौ पूरै
pāchai jeti sakati hoi tetau pūrai
अरू अशक्तिवान होई तौलौ कुम्भकराषै जेति ताकतिते तास्यौ अधिक रैचै
arū aśaktivāna hoī tau lau kumbhaka rāṣai jeti tākatite tāsyo adhika raicai
द्वादशदिनमै चढतौ चढतौ पहर एक आरम्भ आसन साधै
dvādaśa dina mai caḍhatau caḍhatau pahara eka ārambha āsana sādhai
पहर आगै साधैतो षरै नीका
pahara āgai sādhai to ṣarai nīkā
ईह जुगति दिन 72 वहैतिरी आरम्भकरै ॥
īha jugati dina 72 vahaitirī ārabha karai ॥
अथवा वोगरा की बिधी साठी चंवल टांक 27 सताईस मुगसारा टंक 26 तौला जुदा भजेवै
athavā vogarā kī bidhī sāṭhī caṃvala ṭaṅka 27 satāīsa mugasārā ṭaṅka 26 taulā judā bhajevai
भीज्यो पाछै सिला उपरि जुदा बाटै पाछै बोगरो पलीषा समान अलुनौ राधै
bhījyo pāchai silā upari judā bāṭai pāchai bogaro palīṣāsamāna alunau rādhai



Ārambha-āsana

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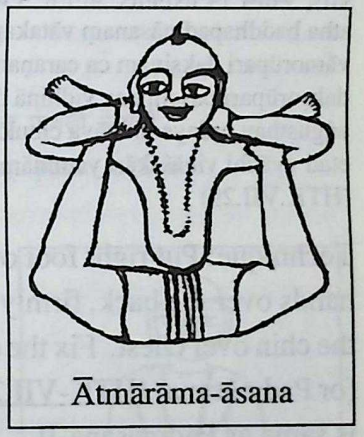
पाणी मै जब षीरा मेलें तब सकर टंक 5 पाच वोध गरा मै घालै
pāṇī mai jaba ṣirā meleṅ sakara taṅka 5 pāca vodha garā mai ghālai
पीसुहावै जस्यो पीवै थोडी थोडी घूट पीवै
pīsuhāvai jasyo pīvai thoḍī thoḍī ghūṭa pīvai
पछि तुरतही यो आसन का बैसी याही आरम्भ करै घडी एक दोई बिश्राम करै
pachi turatahī yo āsana kā baisī yāhī ārambha karai ghaḍī eka doī biśrāma karai
आठो प्रहर याही आरम्भ करै तौ चउरासी दीनमइ राजरोग जाय
āṭho prahara yāhī ārambha karai tau caurāsī dīna mai rājaroga jāya
कुंडलनी बीषै पवन प्रबेस करै नाडीसुध होय अरा श्रहर्स कोस की सुनै
kuṇḍalinī bīṣai pavana prabesa karai nāḍī sudha hoya arā śraharsa kosa kī sunai
सिद्ध प्राप्ती होई ॥30॥
siddha prāptī hoi ॥30॥

Technique: Sit with legs extended in front. Hold the toes with hands and place the head on knees (YMS-30).

Ārambha-āsana, however, is used with *prāṇāyāma* starting with 12 mātrās all the time throughout 24 hours with intermittent rest of an hour or so. It is recommended to consume a gruel prepared with easily digestible rice and moong pulse.

Therapeutic Advantage: If practised for 84 days,

- one overcomes *rājaroga* (Tuberculosis).
- *prāṇa* moves into kuṇḍalinī, and
- *nāḍīs* are purified. One attains clairvoyance.


Ātmārāma-āsana

Ātmārāma-āsana

प्रथम सूधौ सोवै ॥ पग उचाई आगनै आनै
ātamarāma āsana prathama sūdhau sovai ॥ paga ucāī āgane ānai
दोई पगा बिचि हाथ करि कहौणी की माहिली संधिमै फणा
doī pagā bici hātha kari kahauṇī kī māhilī saṅdhimai phaṇā
अथवा पगथल्याका लाक कौर वाणा राषि भुजाकलाया सौ दौवै
athavā pagathalyākā lāka kaura vāṇā rāṣi bhujā kalāyā sau dauvai
हाथा की काकसी करि गुदी पीछै राषै माथो उचौ राषै दृष्टि नाशा अग्र
hāthā kī kākasī kari gudī pīchai rāṣai mātho ucau rāṣai dṛṣṭi nāśā agra
आसण कौगुण जैतिन विरिया एकाती बैसी ध्यान धारा करै
āsaṇa kau guṇa jaitina viriyā ekātī baisī dhyāna dhārā karai
ता पाछै अरू पहलीय आसन चढतौ सधै तौ एता गुन होई
tā pāchai arū pahalīya āsana caḍhatau sadhai tau etā guna hoī
अगनी बिरधि होई पवन सलिलता बैहै सरीर सुध्द होई नाडी सुध्द होई

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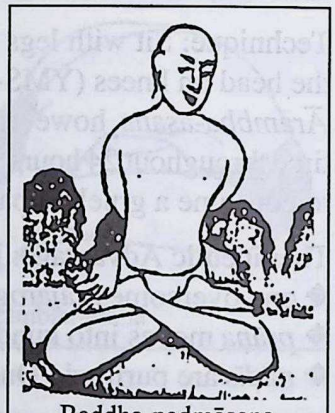
aganī biradhi hoī pavana salilatā baihai sarīra suddha hoī
सरीर का रौग जाई और रोग की उतपत्ति न होई ॥
nāḍī suddha hoī sarīra kā rauga jāī aura roga kī ūtapatti na hoī ॥ (YMS-14)

Technique: First lie on back. Raise the legs towards head. Bring the hands in between the legs. Turning the hands over the legs, hold the feet in elbows. Interlock the fingers over shoulders and raise the head. Fix the gaze at the tip of the nose (YMS-14).

Therapeutic Advantage:
◆ It improves gastric fire, ◆ Brings purification of *nāḍīs*,
◆ Sets the flow of *prāṇa* right ◆ Removes diseases.

Baddha-padmāsana

अथ बध्दपद्मासनं वातकफज्वरादौ –
वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा
दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ।
अंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमा लोकयेद्
एतद् व्याधि विनाशकारि यमिनां पद्मासनं प्रोच्यते ॥29॥
atha baddhapadmāsanaṃ vātakaphajvarādau
vāmorūpari dakṣiṇaṃ ca caraṇam saṃsthāpya vāmaṃ tathā
dakṣorūpari paścimena vidhinā dhṛtvā karābhyāṃ dṛḍham ।
aṅguṣṭhau hṛdaye nidhāya cibukaṃ nāsāgram ālokayed
etad vyādhi vināśakāri yamināṃ padmāsanaṃ procyate ॥29॥
(HTK.VII.29)

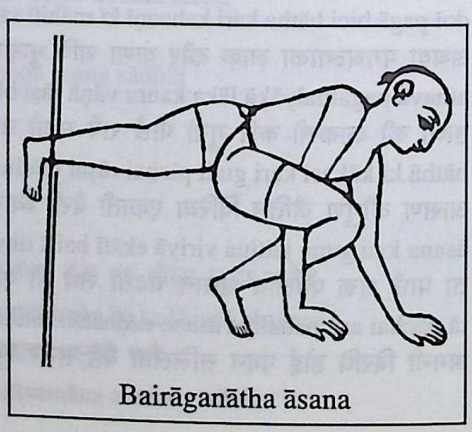

Baddha-padmāsana

Technique: Put right foot over left thigh and left foot over right. By winding the hands over the back, firmly catch hold of the toes with (respective) hands. Press the chin over chest. Fix the eyes at the tip of the nose. This is Baddha-padmāsana (or Padmāsana) (HTK-VII.29; HSC-39). It is same as Padmāsana-II.

Therapeutic Advantage:
◆ It removes diseases.
◆ It purifies internal cavity (belly)
◆ purifies eyes, speech, mind.

Bairāganātha āsana

आसण कौ गुण पीती जाई ।
āsaṇa kau guṇa pītī jāī (YMS-95)


Bairāganātha āsana

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Technique: Put both hands on ground at width of the shoulders and stretch them. Stretch both the legs backwards. Bend the right knee and cross it over the right arm and place the right foot between two hands. Raise the head up a little (YMS-95).

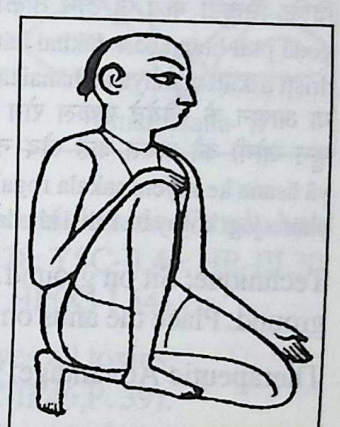
Therapeutic Advantage: ◆ Removes disorder caused by pitta (bile).

Bālagunā āsana

आसण कौ गुण जलबिकारजाइ
āsaṇa kau guṇa jalabikāra jāi (YMS-93)

Technique: Place the left toes on ground and rest the buttocks on left heel. Bend the right knee and place it vertically close to chest. Rest the hands on respective knees and maintain an upright position of trunk (YMS-93).

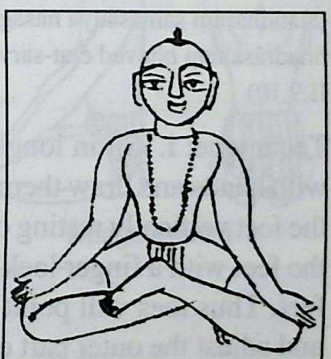
Therapeutic Advantage: ◆ Removes disorders caused by water (jala vikāra).


Bālagunā āsana

Bālmīka āsana (vālmīka)

बैसि करि डावा पग की पगथली येडि बारिला फणा दिशि मोडि जीमणि पाषती लगावै
baisi kari ḍāvā paga kī pagathalī yeḍi bārilā phaṇā diśi moḍi jīmaṇi pāṣatī lagāvai
जीमणा पग की येडि बाइ नलि लगावै अगुठा गोडा लगावै
jīmaṇā paga kī yeḍi bāi nali lagāvai aguṭhā goḍā lagāvai
पगथली वाकौर धरती लगावै हाथ दोउ गोडापरि राौ
pagathalī vākaura dharatī lagāvai hātha dou goḍāpari rāṣai
दृष्टि त्रिकूटि आसण कौ गुण पगा कौ सोजो जाई
dṛṣṭi trikūṭi āsaṇa kau guṇa pagā kausojo jāī (YMS-52)

Technique: Sit on floor. Place left heel on right side of the generative organ and toes under thigh. Similarly arrange right heel on left side in such a way that the toes come close to left knee. Put hands on knees and gaze between eyebrows (YMS-52).


Bālmīka āsana (vālmīka)

(Note :- Illustration of this āsana given in YMS-52 does not match with its description so far as the sequence of arrangement of heels is concerned).

Therapeutic Advantage: ◆ Overcomes swelling of legs.

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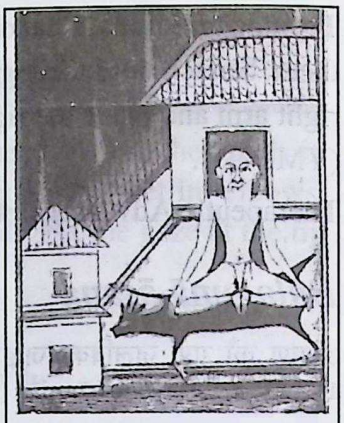
Bhadragorakha (kṣa) āsana



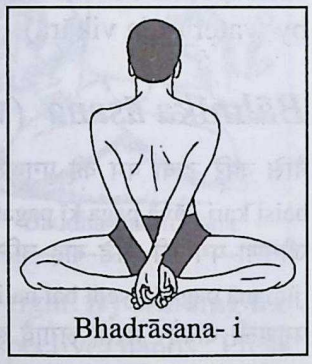
Bhadragorakha (kṣa) āsana

दोऊ पगथली संपुट करै कोर वारिली भूपरि धरै ।
कोर वारिली राखे अैसै तापरि मूलद्वारि टिकि बैसे ॥131॥
doū pagathalī saṃputa karai kora vārilī bhūpari dharai ।
kora vārilī rākhe aisai tāpari mūladvāri ṭiki baise ॥131॥
गोडा पीडी भूवपरि दाखै हाथ दोऊ गोडा परि राखै ।
द्रिष्टि त्रिकुटी मध्य जु ठानै ताकौ गोरखभद्र बखानै ॥132॥
goḍā pīḍī bhūvapari dākhai hātha doū goḍā pari rākhai ।
driṣṭi trikuṭī madhya ju ṭhānai tākau gorakhabhadra bakhānai ॥132॥
या आसन के कीयेते सकल रोग छय होय ।
फुन जोगी को जयत कहै खेद न उपजै कोय ॥133॥
yā āsana ke kīyete sakala roga chaya hoya ।
phuna jogī ko jayata kahai kheda na uapajai koya ॥133॥ (JP .131-133)

Technique: Sit on ground. Bring soles of feet together. Place the toes and knees on ground. Place the anus on heels. Hands are placed on knees (JP-131-133;YMS-8).

Therapeutic Advantage: ◆ Removes all diseases. ◆ Gets rid of all worries.

Bhadrāsana i



Bhadrāsana- i

गुल्फौ च वृषणस्याधो व्युत्क्रमेण समाहितः ।
पादाङ्गुष्ठौ कराभ्यां च धृत्वा वै पृष्ठदेशतः ॥9॥
gulphau ca vṛṣaṇasyādho vyutkrameṇa samāhitaḥ ।
pādāṅguṣṭhau karābhyāṃ ca dhṛtvā vai pṛṣṭhadeśataḥ ॥9॥
जालन्धरं समासाद्य नासाग्रमवलोकयेत् ।
भद्रासनं भवेदेतत्सर्वव्याधिविनाशकम् ॥10॥
jālandharaṃ samāsādya nāsāgram-avalokayet ।
bhadrāsanaṃ bhaved etat-sarva-vyādhi-vināśakam ॥10॥ (GhS. II.9,10)

Technique: i. Sit in long position with legs extended on ground. Hold the ankles with hands and draw them close in such a manner that soles touch each other. Keep the feet vertically resting on toes by passing hands under the ankles and take hold of the feet with a finger lock. Then pull the feet as to give a forward tilt to the vertical feet. Thus toes will point backwards. With support of hands bend a little forward and adjust the outer part of the ankles on the sides of the perineum. Care should be taken not to exert pressure on the scrotum. Take hands over the back and by crossing them grasp the big toes which are backwards. Now apply Jālandhara Bandha by contracting the throat. Gaze at the tip of the nose (BrYs-III. 11-12; GhS-II.9-10).

Therapeutic Advantage: ◆ Rids one of all diseases.

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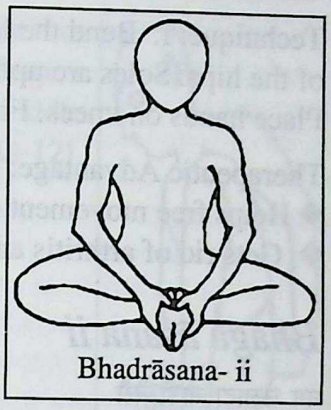
Bhadrāsana ii

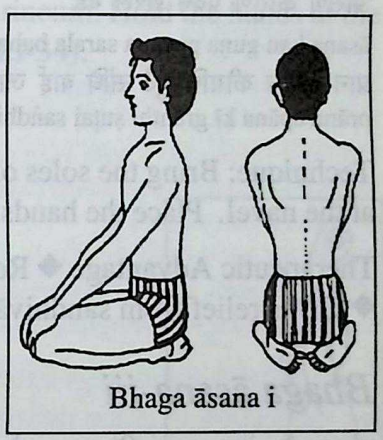

Bhadrāsana- ii

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
पार्श्वपादौ तु पाणिभ्यां दृढं बद्ध्वा तु निश्चलम् ।।37।।
gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet
pārśvapādau tu pāṇibhyāṃ dṛḍhaṃ baddhvā tu niścalam
भद्रासनं भवेदेतत् सर्वव्याधिविनाशनम् ।
गोरक्षासनमित्याहुरिदं वै सिध्दयोगिनः ।।38।।
bhadrāsanaṃ bhaved etat sarva-vyādhi vināśanam
gorakṣāsanam-ityāhur-idaṃ vai siddha-yoginaḥ (HP(10ch)II. 37-38)

Technique: ii. Place ankles under the scrotum on either side of perineum, left ankle on left side and right ankle on right side. Firmly hold the feet with hands (VS-I.79; YuB-VI.10; HP10ch.II.37-38; YSC-II.46; HR-III.30; HSC-15;p.31-32; DU-III.7; SAU-I.3.8; HP(J)-I.53-54; HP(K)-I.54).

Therapeutic Advantage: ◆ Cures all diseases ◆ Removes all toxins.
Bhadrāsana is efficient in alleviating all diseases (YSC-II.46,P. 39).
HTK-VII.17;HSC-15.p.31-32 suggest Bhadrāsana to get rid of diseases caused by vitiation of kapha and vāta. It also helps stabilizing the mind.

Bhaga āsana i


Bhaga āsana i

उलटा मोडि पाव दोउ बैसे बहुरो जुगति करै एक अैसे ।
पावन माहिला गुलफु जु होउ कुला पाखति लावे सोउ ।।223।।
ulaṭā moḍi pāva dou baise bahuro jugati karai eka aise
pāvana māhilā gulaphu ju hou kulā pākhati lāve sou
पिष्टि पगथल्यां की पुनि जोई हाथासो मोडै वह सोई ।
ताको जंघनिके ढगि ल्यावै तासो तिनकी पिष्टि लगावै ।।224।।
piṣṭi pagathalyāṃ kī puni joī hāthāso moḍai vaha soī
tāko jaṅghanike ḍhagi lyāvai tāso tinakī piṣṭi lagāvai
अंगुरी अग्रदा पाखत्यां पादकी जोई रदा पाखत्या आने सोई ।
हाथ दोउ गोडापरि राखै द्रिष्टि त्रिकुटीमध्य दाखै ।।225।।
aṅgurī agradā pākhatyāṃ pādakī joī radā pākhatyā āne soī
hātha dou goḍāpari rākhai driṣṭi trikuṭīmadhya dākhai
पौन सरल यासों वहै संधिवाय मिटी जाय ।
ग्रंथि जु प्रान अपान की यासौं तुरत नसाय ।।226।।
pauna sarala yāsoṃ vahai saṅdhivāya miṭī jāya
granthi ju prāna apāna kī yāsaūṃ turata nasāya (JP. 223-226)

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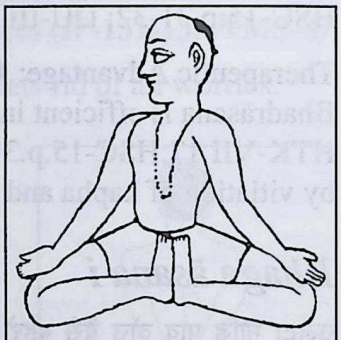
Technique: i. Bend the legs in the knees and arrange the ankles by the sides of the hips. Soles are upturned and toes are kept close with the help of hands. Place hands on knees. Fix the gaze between eyebrows (JP-223-226).

Therapeutic Advantage:

- ◆ Helps free movement of prāṇa.
- ◆ Gets rid of arthritis and joint pain (sandhivāta).

Bhaga āsana ii

पग उलाटा मोडी बैसै
paga ulāṭā moḍī baisai
पगा का माहिला गुलफ कूला पाषता लगावै पछै पगथल्या का पिष्टि
pagā kā māhilā gulapha kūlā pāṣatā lagāvai pachai pagathalyā kā piṣṭi
हाथा स्यौ मोडि जाघा बारिली कानी आणी पगथली पीष्टि लगावै
hāthā syau moḍi jāghā bārilī kānī āṇī pagathalī pīṣṭi lagāvai
मेढ उपरि पगकी आगुली अग्र मिलावै
meḍha upari paga kī āgulī agra milāvai
हाथ गोडा राषि दृष्टि त्रिकुटि
hātha goḍā rāṣi dṛṣṭi trikuṭi
आसण कौगुण पवन सरल बहै
āsaṇa kau guṇa pavana sarala bahai
प्रान अपान कीग्रथि षुटै संधि बाई जाई
prāna apāna kī granthi ṣuṭai saṅdhi bāī jāī (YMS.46)


Bhaga āsana ii

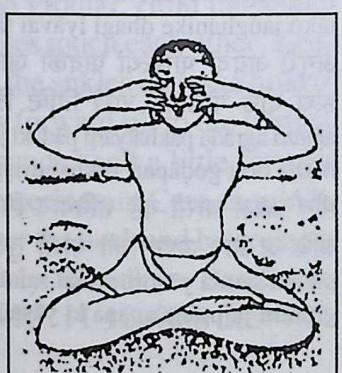
Technique: Bring the soles of feet together and heels together and touch the toes at the navel. Place the hands on knees. Fix the eyes at the tip of nose (YMS-46).

Therapeutic Advantage ◆ Releases the granthis (blockages).

- ◆ Gives relief from sandhivāta (joint pain).

Bhaga āsana-iii

वामपार्ष्णौगुदंस्थाप्य दक्षांघ्रिं वामजघने ।
मध्यमातर्जन्यंगुष्ठै नासादृष्टि श्रुतीः क्रमैः ।।23।।
vāmapārṣṇaugudaṃsthāpya dakṣāṅghriṃvāmajaghane
madhyamātarjanyaṅguṣṭhai nāsādṛṣṭi śrutīḥ kramaiḥ
च्छाद्यजपेज्जिनं भ्रुवि मनोलात्वास्थिरं मनः ।
एवंविधासनं यत्र तत्र साधो भगासनम् ।।24।।
cchādyajapejjinaṃ bhruvi manolātvā sthiraṃ manaḥ
evaṃ vidhāsanaṃ yatra tatra sādho bhagāsanam (YAs -12)


Bhaga āsana iii

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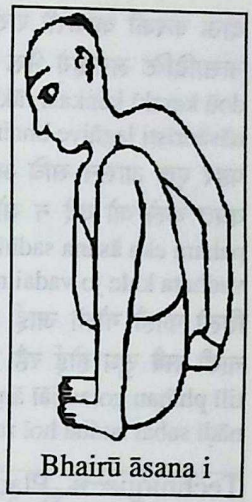
Technique: ii. In sitting, place left heel at the anus and right foot on left thigh. Close ears with thumbs, nose with middle fingers and eyes with index fingers. Then bring the mind at the middle of the eyebrows and concentrate on Arihanta (Lord) (YAs-12).


Bhairū āsana i

Therapeutic Advantage: ◆ Brings stability of mind.

Bhairū āsana i

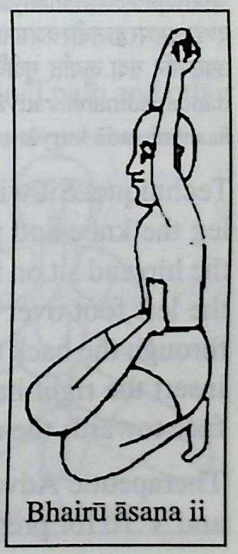
दोऊ पगकी थल्याकी माहिली कौर मिलाइ फणा पाणि उकडू मडू बैसै
doū pagakī thalyākī māhilī kaura milāi phaṇā pāṇi ukaḍū maḍū baisai
दौन्यौ एडी योनिस्थान राषै
daunyāu eḍī yonisthāna rāṣai
दोउ हाथ पीठि पाछै आणी काकसी करी काठी पकडि राषै दृष्टि नाभि राषै
dou hātha pīṭhi pāchai āṇī kākasī karī kāṭhī pakaḍi rāṣai dṛṣṭi nābhi rāṣai
आसण कौगुण प्रहर एक आसन साधै तौ कुंडलनी आकुल होई
āsaṇa kauguṇa prahara eka āsana sādhai tau kuṇḍalanī ākula hoī
चिचकी आवती होय तौ रह नाड सुद्ध होई
cicakī āvatī hoya tau raha nāḍa suddha hoī (YMS-34)

Technique: Sit on ground in squatting posture. Join both feet together and squat in such a manner that the heels are touching the perineum. Hold the hands at the back and sit upright. Fix the gaze at the navel (YMS-34).

Therapeutic Advantage: ◆ Awakens kuṇḍalinī.
◆ Hikkā (hiccup) is overcome.

Bhairū āsana ii

मुलद्वार टिक बैसिक धरई वामपद गुद औंधौ करई ।
एडि अग्र गुदातरि धरै उर्ध्व चिटी अंगुष्टतरि करै ।।95।।
muladvāra ṭika baisika dharaī vāmapada guda aundhau karaī
eḍi agra gudātari dharai urdhva ciṭī aṅguṣṭatari karai
गुलफ वारिलौ कूलै आनै पुनह माहिलौ भूपरि ठानै ।
बहुरि चरन दाहिनौ जोई हृदै आनि लगावै सोई ।।96।।
gulapha vārilau kūlai ānai punaha māhilau bhūpari ṭhanai
bahuri carana dāhinau joī hṛdai āni lagāvai soī
फणा पृष्ट को हृदै लेवै एडी नाभिमधि पुनि देवै ।
गोडा जंघ भूमि परि लावै अंतर हाथ एक ठहरावै ।।97।।
phaṇā pṛṣṭa ko hṛdai levai eḍī nābhimadhi puni devai
goḍā jaṅgha bhūmi pari lāvai aṅtara hātha eka ṭhaharāvai


Bhairū āsana ii

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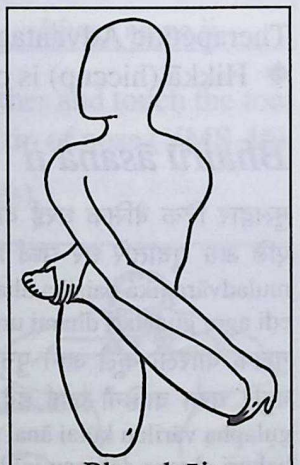
दोऊ करकी कांकसी राखै सिखा जु सोय ।
नासाद्रिष्टि लगाइये भैरू आसन होय ।।98।।
doū karakī kāṅkasī rākhai sikhā ju soya
nāsādriṣṭi lagāiye bhairu āsana hoya
पहर एक आसन सधि आवै । कुंडलनी व्याकुल होय धावै ।।
वधत कले जो वदै न सोई । कंवल ह्रिदा कौ सुधो होई ।।99।।
pahara eka āsana sadhi āvai kuṇḍalanī vyākula hoya dhāvai
vadhata kale jo vadai na soī kaṃvala hridā kau sudho hoī
तिली फीहौ गोलौ जाई । आंव हर सहिड की जु नसाई ।।
नाडी सबै सुध होई रहै । गता दोष जु भैरू दहै ।।100।।
tilī phīhau golau jāī āṃva hara sahiḍa kī ju nasāī
nāḍī sabai sudha hoī rahai gatā doṣa ju bhairu dahai (JP. 95-100)

Technique: ii. Place left foot on ground and place the bottoms (anus) on left heel. Put left knee also on ground. Take the other heel at the navel and the toes at the chest. Keep the body upright and by interlocking the fingers, stretch both hands upwards and gaze at the tip of nose (YMS-3; JP-95-100).

Therapeutic Advantage: ◆ Purifies nāḍīs ◆ Removes hiccup.
◆ Purifies the lotus at the heart. ◆ Slackens the granthis.
◆ Removes abdominal disorders like enlargement of spleen, gulma etc.

Bharadvāja

इदानीं गर्भिणीनां योगाभ्यासो यथा लघु ।
सुखप्रसवलाभाय प्रोच्यते प्राक्तने पथि ॥ YRah.VI.8,
idānīṃ garbhiṇīnāṃ yogābhyāso yathā laghu
sukhaprasavalāhbāya procyate prāktane pathi
दण्डपद्मभरद्वाजवीरवज्रसमानि तु ।
आसनानि सदा कुर्यात् सुदीर्घैः रेचपूरकै: ॥ YRah.VI.10
daṇḍapadmabharadvājavīravajrasamāni tu
āsanāni sadā kuryāt sudīrghaiḥ recapūrakaiḥ


Bharadvāja

Technique: Sit with legs extended in front. Fold the right leg the knee and place the right foot by the right side of the hip and sit on it. Similarly fold the left knee and place the left foot over right thigh and then wind the left hand through the back to catch hold of the left foot. Thereafter insert the right hand fingers under left knee and turn the face towards the right.

Therapeutic Advantage: ◆ This āsana has been recommended in YRah.VI.8,10 and V.16 for pregnant women.

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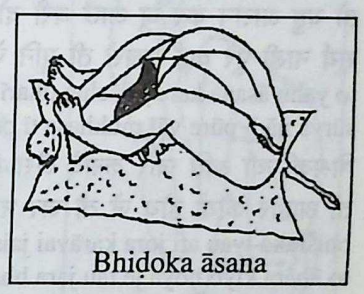
Bhiḍoka āsana

प्रथम बैसि दोउ पाव पसारै कछुक उर्धको कुरडो डारे ।
एडयांमधि आंतरो राखे मुद्र हाथ परमाण सु दाखै ।।184।।
prathama baisi dou pāva pasārai kachuka urdhako kuraḍo ḍāre
eḍyāṃmadhi āṅtaro rākhe mudra hātha paramāṇa su dākhai
फणा उर्धको उचो राखे खवा उभै गोडा में आनें ।
तिनके मधि जुगत सो ठाने ।।185।।
phaṇā urdhako uco rākhe khavā ubhai goḍā meṃ āneṃ
tinake madhi jugata so ṭhāne
काख दोउ अैसी विधि दाखे गोडनको कांखा ढिगि राखे ।
हाथ दोउ पदनमधि ताने तिनको उलट अर बाहरि आने ।।186।।
kākha dou aisī vidhi dākhe goḍanako kāṅkhā ḍhigi rākhe
hātha dou padanamadhi tāne tinako ulaṭa ara bāhari āne
तिन कर गहै पगथली दोउ कोर वारली जाने सोउ ।
भूपरि आनि ललाट लगावै द्रिष्टि त्रिकुटीमाहि ठहरावै ।।187।।
tina kara gahai pagathalī dou kora vāralī jāne sou
bhūpari āni lalāṭa lagāvai driṣṭi trikuṭīmāhī ṭhaharāvai
इहि आसनसों तेजरो तीजी पाली जाई ।
उदर विथा नासे सकल काया निर्मल थाय ।।188।।
ihi āsanasoṃ tejaro tījī pālī jāī
udara vithā nāse sakala kāyā nirmala thāya (JP.184-188)

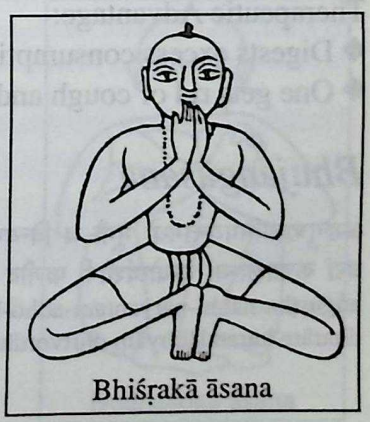

Bhiḍoka āsana

Technique: Sit with legs extended on floor. Keep the heels apart about a cubit. Toes point upwardly. Bend the head forward reaching the arm-pits upto knees. Insert both hands under legs and turning them take hold of feet from outside. Touch the ground with forehead. Gaze is directed at the centre of eyebrows (JP -184-188; YMS-29).

Therapeutic Advantage: ◆ Overcomes fever, jaundice, abdominal pain and other disorders.
◆ Body is purified.

Bhiśṛakā āsana

दोउ पगांकी एडी जोई गोडाफणों वाणों फुनि होई ।
गोडा जंघ अधर करि राखै आडेवाह इसी विधि दाखे।।198।।
dou pagāṅkī eḍī joī goḍāphaṇoṃ vāṇoṃ phuni hoī
goḍā jaṅgha adhara kari rākhe āḍevāha isī vidhi dākhe


Bhiśṛakā āsana

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दोउ एडी उर्धही धरे मूलद्वार ताउपर करै ।
पुनि अंजुली हाथा दाखै तांमे फुनि पोलोटकी दाखे ।।199।।
dou eḍī urdhahī dhare mūladvāra tāupara karai
puni aṅjulī hāthā dākhai tāṃme phuni poloṭakī dākhe
पहुचा अर अंगुरीका अग्र तामै राखै ।
छिद्रसमग्र अंगुरी सकल बदन में करे अंगुष्ट तैला दाता धरे ।।200।।
pahucā ara aṅgurīkā agra tāmai rākhai
chidrasamagra aṅgurī sakala badana meṃ kareṃ aṅguṣṭa tailā dātā dhare
वोष्ट संपुष्ट नीका राखे नासाअग्र द्रिष्टि थिर दाखै ।
बहुत अहार कीयो जो होइ अथवा दोष अजीर्ण कोइ ।।201।।
voṣṭa saṃpuṣṭa nīkā rākhe nāsā agra driṣṭi thira dākhai
bahuta ahāra kīyo jo hoi athavā doṣa ajīrṇa koi
तो यहु आसन करे जु आछै धरी दोय भोजन के पाछे ।
सूर्य नाडी पूरे वाई मुखसे ती पुनि रेच कराई ।।202।।
to yahu āsana kare ju āchai dharī doya bhojana ke pāche
sūrya nāḍī pūre vāi mukhase tī puni reca karāī
भिश्रक ज्यौ अति जोर करावै जैसे श्रम देह में पावै ।
तो आहार कीयो होय जे तौ जर भस्म होय सब तेतो ।।203।।
bhiśraka jyau ati jora karāvai jaise śrama deha meṃ pāvai
to āhāra kīyo hoya je tau jara bhasma hoya saba teto
यासो खासी की विथा लागि न सकै कोय ।
नासै ज्वर वे लांजुरौ रोगरहत तन होय ।।204।।
yāso khāsī kī vithā lāgi na sakai koya
nāsai jvara ve lāṅjurau rogarahata tana hoya (JP.198-204)

Technique: Sit on toes and place buttocks on heels. Spread knees sidewards on ground. Make a hollow of palms and place it on mouth. Keep thumbs under teeth and close the lips. Fix the gaze steadily at the tip of nose. Inhale through pīngalā nāḍī and exhale through mouth to the capacity (JP-198-204; YMS-38).

Therapeutic Advantage:

- Digests excess consumption of food.
- One gets rid of cough and fever.

Bhujaṇgāsana

अङ्गुष्ठनाभिपर्यन्तमधो भूमौ च विन्यसेत् ।
धरां करतलाभ्यां धृत्वोर्ध्वशीर्षः फणीव हि ।।42।।
aṅguṣṭha-nābhi-paryantam-adho-bhūmau ca vinyaset
dharāṃ karatalābhyāṃ dhṛtvordhvaśīrṣaḥ phaṇīva hi

Bhujaṇgāsana

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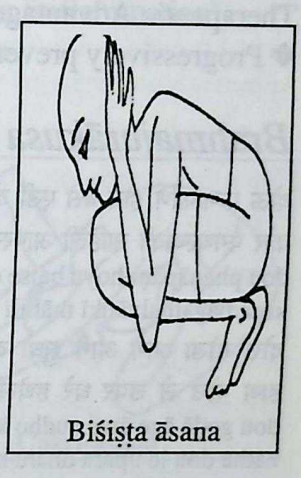
देहाग्निर्वर्धते नित्यं सर्वरोगविनाशनम् ।
जागर्ति भुजगी देवी भुजङ्गासनसाधनात् ।।43।।
dehāgnir vardhate nityaṃ sarva-roga-vināśanam
jāgarti bhujagī devī bhujaṅgāsanasādhanāt (GhS. II.42, 43)

Technique: Lie prone on floor. Place palms on ground by the sides of chest. Raise up the trunk upto navel like a serpent. Navel, thighs, legs and toes remain on ground (GhS-II.42; BrYs III.49-50).

Therapeutic Advantage: ◆ Increases gastric fire ◆ Removes all bodily diseases. ◆ Awakens Kuṇḍalinī.

Biśiṣṭa āsana

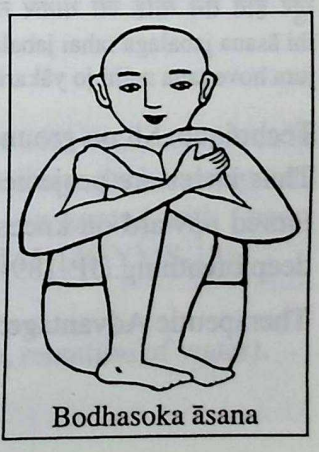

Biśiṣṭa āsana

दोऊ पगथली जोडी संपूट करै
doū pagathalī joḍī saṃpūṭa karai
हाथ दोऊ पगा बिचि आणि तलै करि बारै ल्याई कूहण्या माहिली संधि राषै
hāṭha doū pagā bici āṇi talai kari bārai lyāī kūhaṇyā māhilī saṅdhi rāṣai
पाछै दोऊ हाथा की कागसी करी पग उंचाई काकसी सषा परी राषै
pāchai doū hāthā kī kāgasī karī paga uṁcāī kākasī saṣā parī rāṣai
पग ललाट मोडी ज्यु लगावै दृष्टि नासा अग्र
paga lalāṭa moḍī jyu lagāvai dṛṣṭi nāsā agra
आसण कौगुण पवन समाहित होइ
āsaṇa kau guṇa pavana samāhita hoi (YMS-67)

Technique: Sit in long position. Bring both feet together and insert the arms below the legs. Now raise both legs upwards as to bring the feet over the face. Fingers are interlocked and palms are placed over the forehead (YMS-67; JP-276-277).

Therapeutic Advantage: ◆ Brings a balanced condition in (the flow of) vāyus (prāṇa).

Bodhasoka āsana


Bodhasoka āsana

दोउ पगथली भूपरी धरै कोर मांहिली अैसे करै ।
कोर मिलाई उकड बैसे जंघा छाती अग्र निवेसे ।।220।।
dou pagathalī bhūparī dharai kora māhilī aise karai
kora milāī ukaḍa baise jaṅghā chātī agra nivese
च्यबूक गोडा उपरि करै नासाद्रिष्टि अचल ले धरै ।
भुजा परसपर पकडे दोई खवां लागनी कठिन जु सोई।।221।।

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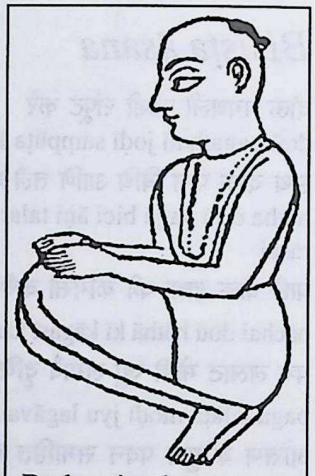
cyabūka goḍā upari karai nāsādriṣṭi acala le dharai
bhujā parasapara pakaḍe doī khavāṃ lāganī kaṭhina ju soī
बहुरि उभै भुज कीजु कलाई कला गोडा अग्र धरै लगाई ।
यो आसन चढतौ जु करावै मृगी आवती कदे न आवै ।।222।।
bahuri ubhai bhuja kīju kalāī kalā goḍā agra dharai lagāī
yo āsana caḍhatau ju karāvai mṛgī āvatī kade na āvai (JP. 220-222)

Technique: Squat with feet on ground and knees pressed on chest. Rest the chin on knees. Cross the forearms and hold opposite knees. Keep the gaze at the tip of the nose (JP-220-222; YMS-45).

Therapeutic Advantage:
◆ Progressively prevents stroke of hysteria (mṛgī).


Brahmajurākusa āsana

Brahmajurākusa āsana

दोऊ फणापाणि होय बैसे एडीं दो गुदा निवैसे ।
कोर पगथल्यांकी माहिली आपस माहि राखै मिली ।।189।।
doū phaṇāpāṇi hoya baise eḍīṃ do gudā nivaise
kora pagathalyāṅkī māhilī āpasa māhi rākhai milī
दोउ गोडा आगे आनै सुधो करि उंचा ले ठाने ।
हाथ दोउ ले उपर धरे हथेली सुधी करें ।।190।।
dou goḍā āge ānai sudho kari uṅcā le ṭhāne
hātha dou le upara dhare hathelī sudhī kareṃ
गोडा मधि द्रिष्ट को राखै करे ऐसी भांति ध्यान कों धरै ।
समग्रीवा सम राखे काख सुरको गहि आकर्षे वाय ।।191।।
goḍā madhi driṣṭa ko rākhai kare esī bhānti dhyāna koṅ dharai
samagrīvā sama rākhe kākha surako gahi ākarṣe vāya
इहि आसन जबलग रहै जबलग श्रम अति होय ।
जुर होवे तन माहि जो याकर नासे सोय ।।192।।
ihi āsana jabalaga rahai jabalaga śrama ati hoya
jura hove tana māhi jo yākara nāse soya (JP. 189-192)

Technique: Sit on ground on toes by keeping feet together and heels under anus. Thus knees are projected forward. Raise the knees a little upward. Place hands turned upward on knees. Direct the gaze between knees and sit upright. Take deep breathing (JP-189-192;YMS-32).

Therapeutic Advantage: ◆ Fever (jvara) disappears.

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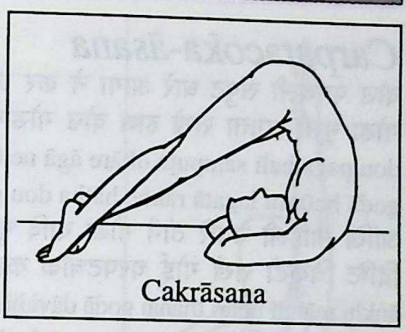
Cakrāsana

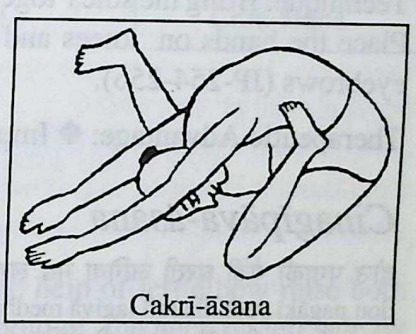

Cakrāsana

शवासनस्थः द्वौ पादौ कुर्यान्मस्तकतः परौ ।
व्युत्क्रमेण ततः शीघ्रमेतत् सर्वस्य साधनम् ।।
चक्रासनं गुल्मप्लीह वातरोगादिनाशनम् ।।15।।
śavāsanasthaḥ dvau pādau kuryān mastakataḥ parau
vyutkrameṇa tataḥ śīghram etat sarvasya sādhanam
cakrāsanaṃ gulma-plīha vātarogādināśanam (YSC. II 46.15)

Technique: Lie on the back. Raise up the legs and put the feet crossed beyond the head on ground (YSC-II.46,p.85).

Therapeutic Advantage: ◆ Overcomes disorders of gulma (inflammation), (enlargement or diseases of) spleen and (vitiation of) vāta.

Cakrī-āsana


Cakrī-āsana

डावा पगकी पगथली तथा सु बारिली कोर ।
आनै वाई कूखिपरि हाथा सो जोर ।।145।।
ḍāvā pagakī pagathalī tathā su bārilī kora
ānai vāī kūkhipari hāthā so jora
डावा गोडा ठानो होय दछ पाव याविधि करै सोय ।
पाछा नै लांबौ सु पसारै भूतै उर्ध्व विहथ पसारै कधारै ।।146।।
ḍāvā goḍā ṭhāno hoya dacha pāva yāvidhi karai soya
pāchā nai lāṃbau su pasārai bhūtai urdhva vihatha
pasārai kadhārai
दोऊ हाथ पसारै जेता आगा ने पसारे सो तेता ।
पुनह हथेलि भूपरि दाखै सब अंगुर छीदी कर राखै ।।147।।
doū hātha pasārai jetā āgā ne pasāre so tetā
punaha hatheli bhūpari dākhai saba aṅgura chīdī kara rākhai
नासा द्रिष्टि लगाईये कुंडलि व्याकुल होय ।
होय जलंधर रोग जो या करि नासै होय ।।148।।
nāsā driṣṭi lagāīye kuṇḍali vyākula hoya
hoya jalaṅdhara roga jo yā kari nāsai hoya (JP.145-148)

Technique: Sit on floor in long position. Hold the left foot with hands and place its sole in left arm-pit. Take right leg backwards and raise it. Raise the hands upward and by bringing them forward, place palms and head on ground with fingers pointing forward. Fix the gaze at the tip of the nose (JP-145-148;YMS-13).

Therapeutic Advantage : ◆ Body is purified.
◆ Cures one of jālandhara diseases (jalodara, udararoga, retention of water).

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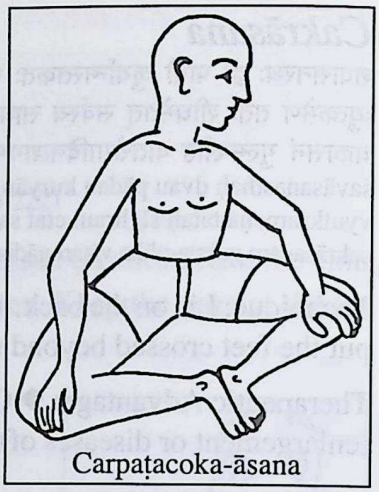
Carpaṭacoka-āsana

दोउ पगथली संपुट धारे आगा ने कर जोरय सारे ।
गोडा भूसौ लगता राखे हाथ दोउ गोडापरि दाखै।।254।।
dou pagathalī saṃpuṭa dhāre āgā ne kara joraya sāre
goḍā bhūsau lagatā rākhe hātha dou goḍāpari dākhai
आंखि माहिली उपरि ठांनै गोडा दावि भूमिपरि तानै ।
द्रिष्टि त्रिकुटी राखै गोई चरपटचौक कहावै सोई।।255।।
āṅkhi māhilī upari ṭhānai goḍā dāvi bhūmipari tānai
driṣṭi trikuṭī rākhai goī carapaṭacauka kahāvai soī
अर्णचक्र संजु मुक्त नर चितवन करै जु कोय।
नैननिको नासै तिमिर जोति नृमली होय।।256।।
arṇacakra saṅju mukta nara citavana karai ju koya
nainaniko nāsai timira joti nṛmalī hoya (JP. 254-256)

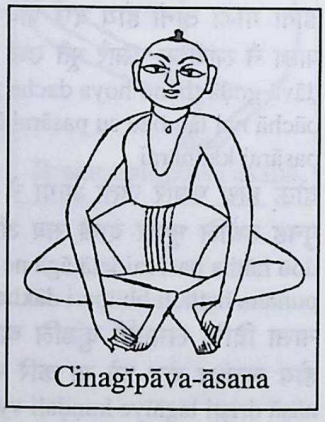

Carpaṭacoka-āsana

Technique: Bring the soles together in such a way that the knees come to ground. Place the hands on knees and press them down. Fix the gaze in between the eyebrows (JP-254-256).

Therapeutic Advantage: ◆ Improves eyesight ◆ Cures timira (blindness).

Cinagīpāva-āsana

दोउ पगाकी येडी धरती लगिवा मेढ लगावै
dou pagākī yeḍī dharatī lagivā meḍha lagāvai
पगथली माहली कौर अंगूठाकी सधि सूधी जोडै
pagathalī māhilī kaura aṅgūṭhākī sadhi sūdhi joḍai
बारिलि कोर फना षुल्या राषै
bārili kora phanā ṣulyā rāṣai
कहण्या की माहिली संधी गोडा उपरी राषै
kahaṇyā kī māhilī saṅdhī goḍā uparī rāṣai
हाथा की अंगुली पिष्टि धरती टेकै अंगूठा अग्र छीदो धरती लगावै
hāthā kī aṅgulī piṣṭi dharatī ṭekai aṅguṭhā agra chīdo dharatī lagāvai
अगूल्या का अग्र माहि कानी राषै
agūlyā kā agra māhi kānī rāṣai
द्रिष्टि नासाअग्र आसण कौगूण नाग पवनबंध होई
driṣṭi nāsā agra āsaṇa kau gūṇa nāga pavanabandha hoī (YMS-63)


Cinagīpāva-āsana

Technique: While sitting on ground draw legs close to the seat in such a way that heels come together and toes go apart. Bend the arms and place elbows on respective knees. Keep the back of hands and fingers on ground in supine position. Direct the gaze at the tip of the nose (YMS-63).

Therapeutic Advantage: ◆ Controls movement of nāga vāyu.

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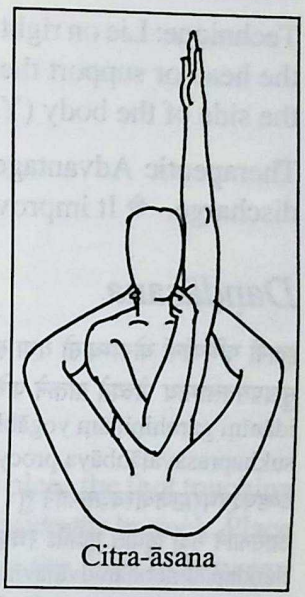
Citra-āsana


Citra-āsana

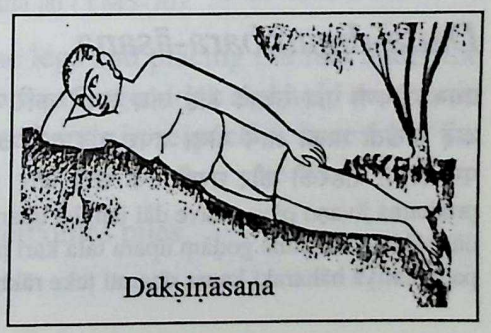
प्रथम पगथली संपुट करै पुनह जुगति अैसी विस्तरे ।
डाई कहूणी माहिली संधि तापरि दोउ एडी बंध ।।278।।
prathama pagathalī saṃputa karai punaha jugati aisī vistare
ḍāī kahūṇī māhilī saṅdhi tāpari dou eḍī bandha
फणा जुगम डरथ करि राखै बहुरि जुगति ऐसी विधि दाखै ।
बहुरि पगथली महली कोर सीस लगावे करिकै जोर ।।279।।
phaṇā jugama ḍaratha kari rākhai bahuri jugati aisī vidhi dākhai
bahuri pagathalī mahalī kora sīsa lagāvai karikai jora
एडी पुनह ललाट जु दाखै अंगुरी हथेरी फणा जु राखै ।
दछिन भुजकी हथेली जोई गलै लगावै संपुट सोई ।।280।।
eḍī punaha lalāṭa ju dākhai aṅgurī hatherī phaṇā ju rākhai
dachina bhujakī hathelī joī galai lagāvai saṃputa soī
अंगुरी सकल करै इह भाय दछि पाखती धरै सु आई ।
कहुणी नाभि सुधि ले आवै ताको उद्रही आनि लगावै ।।281।।
āṅgurī sakala karai iha bhāya dachi pākhatī dharai su āī
kahuṇī nābhi sudhi le āvai tāko udrahī āni lagāvai
पथरी होवै पेटमै या आसन सो जाय ।
गुरुमुख साधन कीजिये नासा द्रिष्टि लगाय ।।282।।
patharī hovai peṭamai yā āsana so jāya
gurumukha sādhana kījiye nāsā driṣṭi lagāya (JP.278-282)

Technique: Bring soles of feet together. With the help of left elbow raise both feet behind the head and hold them there. Take hold of the neck on left side by the right hand and bring its elbow up to the navel. Direct the gaze at the nose (JP-278-282; YMS-68).

Therapeutic Advantage: ◆ Removes stone (aśmarī) lying the abdomen.

Dakṣiṇāsana

शय्यर्जुदक्षिणांगेन, मस्तकेऽधोनिधायसः।
दक्षं हस्तं च वामं तु, जंघपृष्ठे ततो जपेत् ।।25।।
śayyarju-dakṣīṇāṅgena mastake'dho-nidhāyasaḥ
dakṣaṃ-hastaṃ-ca-vāmaṅtu jaṅghapṛṣṭhe-tato-japet
शंप्रयातिरुजाशोको, दुःस्वप्नं वीर्यपातनम् ।
पचनशक्तिरग्निस्तु, वर्धते दक्षिणासनैः ।।26।।
śaṃprayāti-rūjāśoko duḥsvapnaṃ-vīryapātanam
pacanaśaktir agnistu vardhate dakṣīṇāsanaiḥ (YAs-13)


Dakṣiṇāsana

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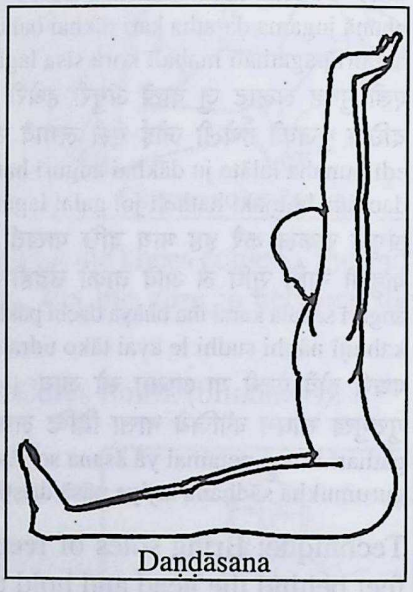
Technique: Lie on right side. Stretch out the legs and keep right hand folded under the head or support the head with right hand. Extend the left hand and rest it on the side of the body (YAs-13,71).

Therapeutic Advantage: ◆ One gets relief from all diseases, sorrow, and night discharge. ◆ It improves gastric fire.

Daṇḍāsana


Daṇḍāsana

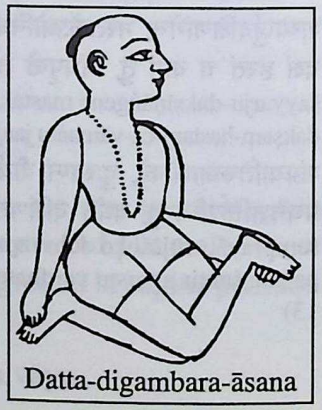
इदानीं गर्भिणीनां योगाभ्यासो यथा लघु ।
सुखप्रसवलाभाय प्रोच्यते प्राक्तने पथि ॥ YRah.VI.8,
idānīṃ garbhiṇīnāṃ yogābhyāso yathā laghu
sukhaprasavalāhbāya procyate prāktane pathi
दण्डपद्मभरद्वाजवीरवज्रसमानि तु ।
आसनानि सदा कुर्यात् सुदीर्घैः रेचपूरकैः ॥ YRah.VI.10
daṇḍapadmabharadvājavīravajrasamāni tu
āsanāni sadā kuryāt sudīrghaiḥ recapūrakaiḥ
दण्डासनं क्रौञ्चपीठं वीरं केचन योगिनः ।
जालन्धरस्य बन्धस्य प्रशस्तानीति गद्यते ॥ YRah.IV.74
daṇḍāsanaṃ krauñcapīṭha vīraṃ yoginaḥ
jālandharasya bandhasya praśastānīti gadyate

Technique: An illustration of this āsana has been given by the editor of YRah.IV.74 which may be described as follows:

One sits on ground with legs stretched in front just like a pair of sticks. Trunk is held upright. One raises both hands upwards on head and stretches them upwardly to the limit.

Therapeutic Advantage: ◆ It has been suggested for pregnant women in YRah. VI.8,10. One should practise long recaka and pūraka while performing this āsana.

Datta-digambara-āsana


Datta-digambara-āsana

प्रथम जीवणो पाव उचावे डांई जंघ उपरि करि ल्यावे ।
डाई पाखती ताको आने गोडां उपर तल करि ठाने ।
पगथलिया बाहरकी कौर धरती टेके राखै जोर ।।246।।
prathama jīvaṇo pāva ucāve ḍāī jaṅgha upari kari lyāve
ḍāī pākhatī tāko āne goḍāṃ upara tala kari ṭhane
pagathaliyā bāharakī kaura dharatī ṭeke rākhai jora

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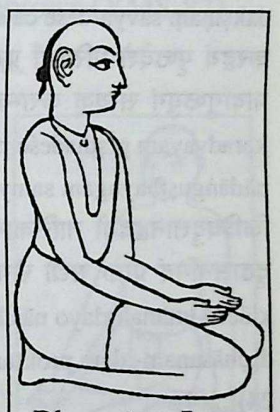
तिरछी पग अढा जु पसारे कूलां एडया अंतर धारै ।
मूंड हाथ उनमान सु राखे दोउ कर पावन परि दाखै ।।247।।
tirachī paga aḍhā ju pasāre kūlāṃ eḍayā aṅtara dhārai
mūṅḍa hātha unamāna su rākhe dou kara pāvana pari dākhai
लांक पगथलीकी जो दोऊ उभै हस्त सो पकरै सोऊ ।
त्रिकुटी द्रिष्टि धरै पुन धीर समसरीर राखै करि थीर ।।248।।
lāṅka pagathalīkī jo doū ubhai hasta so pakarai soū
trikuṭī driṣṭi dharai puna dhīra samasarīra rākhai kari thīra
पवन धारणा सहित यो आसन साधै कोय ।
सीत वात का रोग ते सो नर मुक्ता होय ।।249।।
pavana dhāraṇā sahita yo āsana sādhai koya
sīta vāta kā roga te so nara muktā hoya (JP .246-249)

Technique: While sitting, bring right leg over left thigh and place the foot touching the ground. Bring left foot on right side and place its heel close to the buttock. Place hands on feet and hold them firmly. Sit straight and direct the gaze in between eyebrows (JP-246-249; YMS-54).

Therapeutic Advantage: ◆ If one practises prāṇāyāma in this posture, one gets rid of śīta-vāta vitiation (rheumatic disorders) caused due to cold.

Dhanantara-āsana

पूरबबिधि परि हाथाकी काकसी स्यौ फणा षरा मोडी
pūrababidhi pari hāthākī kākasī syau phaṇā ṣarā moḍī
पगाकी आगुली अग्रि मेढु लगावै
pagākī āgulī agri meḍhu lagāvai
पगथ माहिली कौर धरती राषी येडी आगानै राषै
pagatha māhilī kaura dharatī rāṣī yeḍī āgānai rāṣai
गोडा धरती लग्या राषै हाथ गोडा राषै
goḍā dharatī lagyā rāṣai hātha goḍā rāṣai
द्रिष्टि नासा अग्र आसण कौगुण ये आसन सु गुदाब्रन जाई
driṣṭī nāsā agra āsaṇa kau guṇa ye āsana su gudābrana jāī (YMS-70).


Dhanantara-āsana

Technique: Sit with legs extended. Bend the legs and placing the feet under the buttocks. Soles of feet brought together. Form a finger-lock and hold the toes in it pull the feet closer to the perineum. Place hands in respective knees. Fix the gaze at the tip of nose (YMS-70).

Therapeutic Advantage: ◆ This practice overcomes piles.

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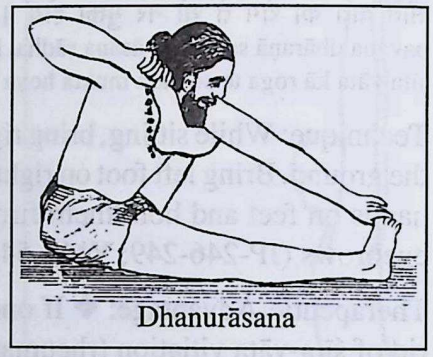
Dhanurāsana

पादांगुष्ठौ पाणियुग्मेन धृत्वा कर्णावध्याकर्षयेत् स्वस्य शश्वत् ।
कुर्याच्चापाकर्षणं प्रोक्तमेतदालस्यघ्नं दोषजिन्नाडीशुद्धौ ।।5।।

pādāṅguṣṭhau pāṇi-yugmena dhṛtvā karṇāvadhyā karṣayet svasya śaśvat
kuryāc-cāpākarṣāṇaṃ proktam-etadālasyaghnaṃ doṣajin-nāḍī śuddhau (HTK.VII.5)

Technique: Sit on floor with legs extended. Catch hold of the toes with oppisite hands and pull up one foot upto the opposite ear. Repeat this with opposite foot also (HSC (ms.)fol.6; HTK.VII.5).


Dhanurāsana

Therapeutic Advantage:
- Overcomes inertia
- Purifies nāḍīs.

Dṛḍhāsana

उरुभ्यामुपरि स्थाप्य पादयुग्मं प्रयत्नतः ।
दक्षिणं सव्यदेशे च सव्यं दक्षिणदेशके ।।22।।

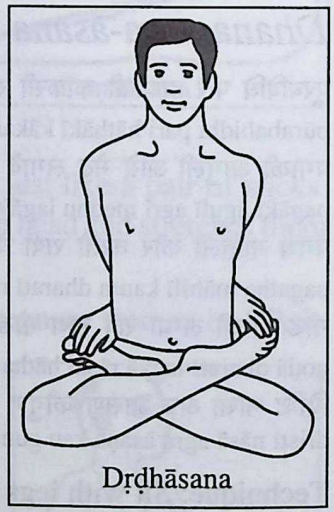
urubhyām-upari sthāpya pāda yugmaṃ prayatnataḥ
dakṣiṇaṃ savya-deśe ca savyaṃ dakṣina-deśake

करद्वयं पृष्ठदेशे परिवर्त्त्य प्रयत्नतः ।
पादांगुष्ठयुगं सम्यक् कराभ्यां संनिगृह्य च ।।23।।

karadvayaṃ pṛṣṭhadeśe parivarttya prayatnataḥ
pādāṅguṣṭhayugaṃ samyak karābhyāṃ sannigṛhya ca

किञ्चिदुत्तानहृदयो नासिकामवलोकयेत् ।
दृढासनमिदं प्रोक्तं सद्यो रोगविनाशनम् ।।24।।

kiñcid-uttānahṛdayo nāsikām avalokayet
dṛḍhāsanam-idam proktaṃ sadyo rogavināśanam (MtS. III. 22-24)


Dṛḍhāsana

Technique: Effortfully place the feet on opposite thighs. Take the hands over the back and effortfully cross them in such a manner so as to catch hold of the toes with respective hands. Raise the chest a little up. Fix the gaze at the tip of nose (MTS-III.22-24).

Therapeutic Advantage:
- Instantly removes all diseases.

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Durvāsā-āsana

Durvāsā-āsana

डाई जांघ परिकरि जीमणौ पग डाई पाषती आणि
ḍāī jāṅgha parikari jīmaṇau paga ḍāī pāṣatī āṇi
फणा दोउ धरति टेकी बारला गुलफ कुला की बारिली कानी लगावै
phaṇā dou dharati ṭekī bāralā gulapha kulā kī bārilī kānī lagāvai
डावा हाथकी आगुल्या की बीचली स्यंधि स्यू
ḍāvā hāthakī āgulyā kī bicalī syandhi syu
जीमणा हाथकी आगुल्या का अंग्र लगावै
jīmaṇā hāthakī āgulyā kā aṅgra lagāvai
ऊपरा थली सुधा हाथ राषै हथेली की बारली कोर मेढ्र उर्द्ध लगावै
ūparā thalī sudhā hātha rāṣai hathelī kī bāralī kora meḍhra urddha lagāvai
द्रिष्टि त्रिकुटी आसण कौगुण गरमि आदिदि रोग जाय सीतल रहै
driṣṭi trikuṭī āsaṇa kau guṇa garami ādidi roga jāya sītala rahai (YMS-87)

Technique: While sitting on ground bend right leg in the knee and place its foot on left side of the hip. Similarly, bend the left leg in the knee and place its foot on right side of the hip. This brings the knees one over the other. Touch the tips of the fingers of right hand to the middle joints of left fingers. Place the hands supine on the genital and direct the gaze in between the eyebrows (YMS-87).

Therapeutic Advantage: ◆ Cools down bodily excessive heat.

Eka-pādāsana

Eka-pādāsana

दक्षाघ्रिं वामपादस्य जंघोपरि निधाय च ।
द्वयः पाणिं जानुपार्श्वयोः स्पृशेत्कुमितरांघ्रिणा
एवंविधासनंयत्र तत्रैकांघ्र्यासनं भवेत् ।
रक्तशुद्धिरनेन स्याज्ज्वरनाशं च मूलतः ।।20।।
dakṣāṅghriṃ vāma-pādasya jaṅghopari nidhāya ca
dvyaḥ pāṇiṃ jānu pārśvayoḥ spṛśet-kumitarāṅghriṇā
evaṃ vidhāsanaṃyatra tatraikāṅghryāsanaṃ bhavet
raktaśuddhir anenasyā jjvara nāśaṃ ca mūlataḥ (YAs-5)

Technique: YAs-5, describes this āsana, in which one stands on one leg, the other foot is placed on opposite thigh. Hands are hanging on sides touching the knees.

Therapeutic Advantage: ◆ Purifies blood ◆ Cures fever completely.

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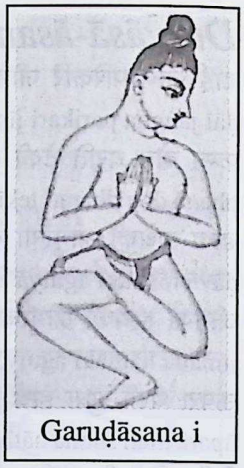
Garuḍāsana i

आसण कौ गुण सर्प आदी दे बिष व्यापै नही
āsaṇa kau guṇa sarpa ādī de biṣa vyāpai nahī (YMS-90)


Garuḍāsana i

Technique: i. Stand upright on ground. Take hold of left foot and place its outer side at the root of right thigh. Bend right leg a little in the knee and bring left knee close to the right ankle. Fold the hands on the chest (YMS-90).

Therapeutic Advantage:
- ◆ Prevents spreading of snake poison and the like.
- ◆ It controls discharge of semen.

Garuḍāsana ii

डावो पग मोडि येडी माहिलौं गूलफ मूलद्वार नीचै दे
ḍāvo paga moḍi yeḍī māhilauṃ gūlapha mūladvāra nīcai de
बैसै जीमणी पगथली धरती टेकि गोडो ऊंचौ उभौ राषै
baisai jīmaṇī pagathalī dharatī ṭeki goḍo ūṅcau ubhau rāṣai
पगथली माहिली कोर डावा गोडा अरू पीडी माहिली
pagathalī māhilī kora ḍāvā goḍā aru pīḍī māhilī
कानी लगावै हाथ दोउ गोडा उपरि राषै द्रिष्टि नासा अग्र
kānī lagāvai hātha dou goḍā upari rāṣai driṣṭi nāsā agra
आसण कौ गुण कहि भाति धात जाति होई तथ भै
āsaṇa kau guṇa kahi bhāti dhāta jāti hoī tatha bhai (YMS-72)

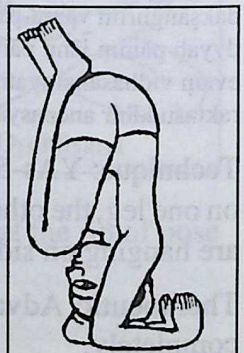
Garuḍāsana ii

Technique: ii. Sit on the ground. Bend the left leg and place its ankle under the anus. Then place right foot close to the side of the left knee and calf, keeping its knee vertically raised. Place hands on respective knees and direct the gaze at the tip of the nose (YMS-72).

Therapeutic Advantage: ◆ Controls discharge of semen.

Gohī-āsana

दोऊ हाथ कहुण्या स्यौले कलाई हथेली आगुल्या की पीष्टि
doū hātha kahuṇyā syau le kalāī hathelī āgulyā kī pīṣṭi
धरति टेकै कलाई जुडिवा राषै कलाया की माहिली कानी माथौ
dharati ṭekai kalāī juḍivā rāṣai kalāyā kī māhilī kānī māthau
टेकी कपाली आसन करै पीडी जंघ मिलाई एडी कूला राषै
ṭekī kapālī āsana karai pīḍī jaṅgha milāī eḍī kūlā rāṣai


Gohī-āsana

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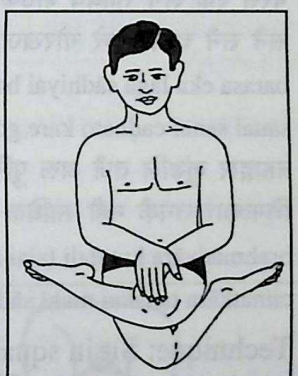
गोडा चिबुक सौ लगावै दृष्टि नासाअग्र
goḍā cibuka sau lagāvai dṛṣṭi nāsā agra
आसण कौगुण सिर बिथा होई नेत्र दुषता होई अथवा
āsaṇa kau guṇa sira bithā hoī netra duṣatā hoī athavā
बाभणी होई तौ यहु आसन साधै पहर एक सधै तौ समाधि होई
bābhaṇī hoī tau yahu āsana sādhai pahara eka sadhai tau samādhi hoī (YMS-20)

Technique: Bring the elbows and forearms together and place them on ground. Place the head on forearms kept together. Raise the trunk towards the sky. Then fold the legs at knees and touch the heels to the buttocks. Touch the chin to knees and fix the gaze at the nose (YMS-20).

Therapeutic Advantage: ◆ Cures all the diseases of head and eyes.

Gomukha āsana

सव्ये कृत्वा दक्षगुल्फन्तु पृष्ठे पार्श्वे यत्र स्थापिते सन्निवेश्य
दक्षे वामं गुल्फकं पृष्ठपार्श्वे तत्पीठस्याद्गोमुखं गोमुखाभम् ।।33।।
savye kṛtvā dakṣa-gulphantu pṛṣṭhe pārśve yatra sthāpite sanniveśya
dakṣe vāmaṃ gulphakaṃ pṛṣṭhapārśve tatpīṭhasyād-gomukhaṃ gomukhābham
अपानसिद्धिं विदधाति मूलबन्धान्निहत्येव भगन्दरार्शः ।
वात्यौश्चनौले वितनोति सिद्धिं सुसाधकस्यासनमेतदग्र्यम् ।।34।।
apānasiddhiṃ vidadhāti mūlabandhān nihatyeva bhagandarārśaḥ
vātyauścanaule vitanoti siddhiṃ susādhakasyāsanam etadagryam (HSC.33-34)


Gomukha āsana

Technique: While sitting on floor in long position, bring left foot on right side of hip and right foot on left side of hip. Place one knee over the other (HSC (ms.)-33-34).

Therapeutic Advantage: ◆ Brings control on apānavāyu through (proper) application of mūlabandha.

◆ Overcomes bhagandara (fistula), and arśa (piles).

Gopi-canda-āsana

पूरब बिधि पगाक अंगुठा कंठकूप राषै येडी हिरद लगावै
pūraba bidhi pagāka aṅguṭhā kaṇṭhakūpa rāṣai yeḍī hirada lagāvai
कांगसी ऐड्या आगूली परि राषै द्रिष्टि नासाअग्र
kāṅgasī edyā āgulī pari rāṣai drṣṭi nāsā agra
आसण कौगुण ईडी पीगलाकी पवन थंब जालंधरबंध लागै
āsaṇa kau guṇa īḍī pīgalā kī pavana thaṃba jālandhara bandha lāgai (YMS-65)

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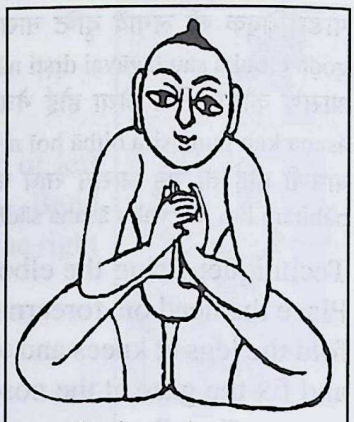
Technique: Bring both soles together. Make a finger-lock and hold the sides of the feet. Raise the feet and arrange the heels on chest and toes in the depression of throat. Rest the chin on finger-lock and gaze at the nose (YMS-65).



Gopi-canda-āsana

Therapeutic Advantage:

◆ Predominance of breath through right and left stops. Application of Jālndharabandha becomes natural.

Gorakhajālī-āsana

प्रथम ही ऊभौ होय बहुरि नीचौ पुनि होवै।
दोउ कर दोउ जंघ मधि नीकी विध पौचै ।।
बहुरि दोउ भुज सनै जंघ बाहर ले आनै।
नासाद्रिष्टि लगाइ कांकसी नाभि जु ठानै ।।85।।

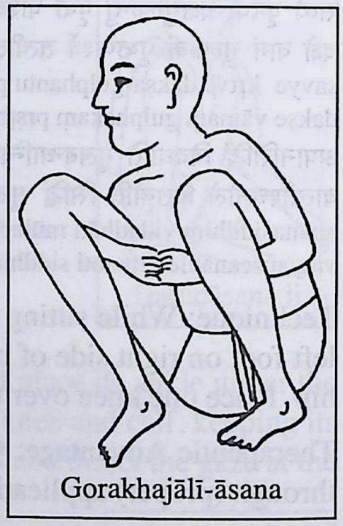
prathama hī ūbhau hoya bahuri nīcau puni hovai
dou kara dou jaṅgha madhi nīkī vidha paucai
bahuri dou bhuja sanai jaṅgha bāhara le ānai
nāsādriṣṭi lagāi kaṅkasī nābhi ju ṭhānai

बरस एक लग साधियै बैठिक ऊकडु होय।
सनै सनै चढतो करे गोरखजाली सोय ।।86।।

barasa eka laga sādhiyai baiṭhika ūkaḍu hoya
sanai sanai caḍhato kare gorakhajālī soya

ब्रह्मद्वार कुंडलि तजै अरू पुनि सूधी होय।
चिमत्कार तनकै मही साधिक देखे सोय ।।87।।

brahmadvāra kuṇḍali tajai aru puni sūdhī hoya
cimatkāra tanakai mahī sādhika dekhe soya (JP.85-87)



Gorakhajālī-āsana

Technique: Sit in squatting position. Insert the hands between respective thighs and calves and interlock the fingers and place the palms on the navel. Direct the gaze at the tip of the nose. (JP-85-87).

Therapeutic Advantage:

◆ Gives extraordinary benefits to human body.

◆ With the practice of this āsana for 1 year, kuṇḍalinī is awakened and some divine miracles are experienced.

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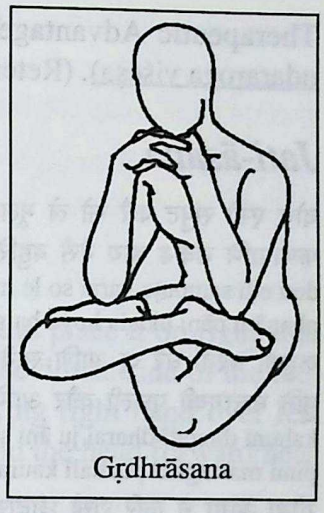
Gṛdhrāsana

एतस्याङ्गुष्ठयोर्मूले कर्पूरे (कुर्परे) सन्निवेशयेत् ।
परिवर्त्त्य करौ स्पृट वावङ्गुलीतलगोपिता ।।25।।
etasyāṅguṣṭhayormūle karpūre (kurpare) sanniveśayet
parivarttya karau spṛṣṭvāvaṅgulītala gopitā
अङ्गुलीपृष्ठयोहेतु चिबुकं सन्निधापयेत् ।
अङ्गुष्ठौ सरलो कृत्वा तालुमूलसमाश्रितौ ।।26।।
aṅgulīpṛṣṭhayo hetu cibukaṃ sannidhāpayet
aṅguṣṭhau saralo kṛtvā tālumūla-samāśritau
धृत्वा स्थिरमना भूत्वा गृध्रासनमिदं परम् ।
सर्वदोषक्षयकरं सर्वोपद्रवनाशनम् ।।27।।
dhṛtvā sthiramanā bhūtvā gṛdhrāsanam idaṃ param
sarvadoṣa-kṣayakaraṃ sarvopadrava-nāśanam (MtS. III.25-27)


Gṛdhrāsana

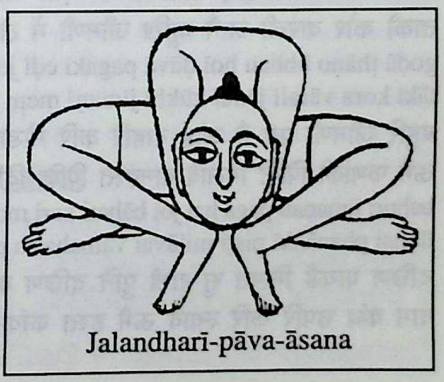
Technique: Adopt padmāsana. Place the elbows on toes. Interlock the fingers. Place the chin on knuckles. Press the thumbs against the throat (MtS-II.25-27).

Therapeutic Advantage: ◆ Removes all doṣas (humoral disorders), and
◆ All other troubles (mental and physical disorders).

Jalandharī-pāva-āsana

दोउ एडी मैलकै दीजै हाति पसारि ।
पुनि च्यिबुक मुखनासिका ता ढिग भूपरि धारि ।।268।।
dou edī mailakai dījai hāti pasāri
puni cyibuka mukha nāsikā tā ḍhiga bhūpari dhāri
पुनि दोउ कर पावनमाही आम्हांसम्हां आडौ वाही ।
मिलिवा कोहण्यासौ भूपरै अंगुज्यासहित आसी विधि करै ।।269।।
puni dou kara pāvanamāhī āmhāṃ samhāṃ āḍau vāhī
milivā kohaṇyāsau bhūparai aṅgujyāsahita āsī vidhi karai
हथेली सूधी करे नासाद्रिष्टि लगाय ।
जयतराम के सध्या रोग जलंधर जाय ।।270।।
hathelī sūdhī kare nāsādriṣṭi lagāya
jayatarāma ke sadhyā roga jalandhara jāya

Technique: Bring both heels together and spreading the knees out, insert the hands through legs and extend them keeping elbows on ground and palms upturned. Bring chin, mouth and nose touching the ground near the heels. Fix the gaze at nose (JP-268-270; YMS-62).


Jalandharī-pāva-āsana

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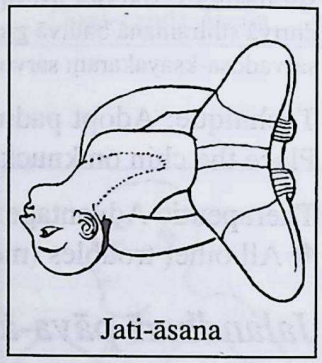
Therapeutic Advantage: ◆ Cures the disease called jalandhara. (jalodara-udararoga viśeṣa). (Retention of water).

Jati-āsana

दोउ एडी संपुट करै सो ले मूलद्वारितरि धरै ।
फणांपाणि उकड होय बैसै बहुरि पिष्टि दिसि करै जु अैसै ।।
dou eḍī saṃputa karai so le mūladvāri tari dharai
phaṇāṃ pāṇi ukaḍa hoya baisai bahuri piṣṭi disi karai ju aisai
कहुणी धरती धरै जु आणि सोवै मोरां कहुण्यां पाणि ।
पुनि मस्तगकी पुछली कौर आणि लगावै भूकी वोर ।।314।।
kahuṇī dharatī dharai ju āṇi sovai morāṃ kahuṇyāṃ pāṇī
puni mastagakī puchalī kaura āṇī lagāvai bhūkī vora
गोडा आगा ने करि राखै छीदासा भूउपरि दाखै ।
पिष्टि पगथली की पुनि जोई मुरच्चा लागती पकडै सोइ ।।315।।
goḍā āgā ne kari rākhai chīdāsā bhū upari dākhai
piṣṭi pagathalī kī puni joī muraccā lāgatī pakaḍai soi
यो आसन नित्य कीजिये नासाद्रिष्टि लगाय ।
मन वसि होवै जैत कहि काया नृमल थाय ।।316।।
yo āsana nitya kījiye nāsādriṣṭi lagāya
mana vasi hovai jaita kahi kāyā nṛmala thāya (JP.314-316)

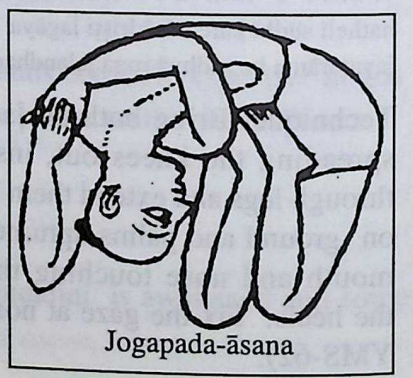

Jati-āsana

Technique: Join both heels and place them under the anus. Sit on toes. Then place elbows at the back and touch the back of the head on ground. Place the knees on ground and hold the feet with hands from behind. Fix the gaze at the nose (JP-314-316).

Therapeutic Advantage: ◆ Purifies the body. ◆ Brings control on mind.

Jogapada-āsana

गोडा ठाणो ऊभौ होई डावा पगकी एडी जोई ।
ताकी कोर वारली जानै कूखि जीमणी में ले ठानै ।।140।।
goḍā ṭhāṇo ūbhau hoī ḍāvā pagakī eḍī joī
tākī kora vārali jānai kūkhi jīmaṇī meṃ le thānai
बहुरि जीमणौ पग है जोई बाहरि करि मोडो वह सोई ।।
ऊभै फणांकी पिष्टि मिलावै वामहस्त पिष्टि दिसि ल्यावै ।।141।।
bahuri jīmaṇau paga hai joī bāhari kari moḍo vaha soī
ūbhai phanāṅkī piṣṭi milāvai vāmahasta piṣṭi disi lyāvai
दछिण पायडै मिलत सु राखै पुनि दछिण कर याविधि दाखै ।
वाम कंध उपरि करि ल्यावै ऊभै हस्त कांकसी करावै ।।142।।


Jogapada-āsana

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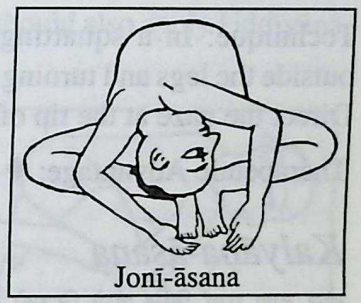
dachiṇa pāyaḍai milata su rākhai puni dachiṇa kara yāvidhi dākhai
vāma kaṅdha upari kari lyāvai ūbhai hasta kākasī karāvai
फुनि मस्तक धरती पर आने गोडानिकट तासको ठानै ।।143।।
phuni mastaka dharatī para āne goḍā nikaṭa tāsako ṭhānai
याकौ सो होवै अमलतन उदर रोग सब जाय ।
बुध्याकौ उदोत होय देहि पुष्टता थाय ।।144।।
yākau so hovai amalatana udara roga saba jāya
budhyā kau udota hoya dehi puṣṭatā thāya (JP.140-144)

Technique: Stand on knees. Take hold of the left heel and place it on right side of the abdomen. Similarly,bend the right leg and join the dorsal side of the feet together. Bring left hand on opposite shoulder and taking right hand over left shoulder, thus grasp the fingers of both hands. Then bend the head forward near knees.

YMS states to fix the gaze at the nose (JP-140-144; YMS-13).

Therapeutic Advantage: ◆ Purifies the body ◆ Eliminates abdominal disorders ◆ Increases gastric fire. ◆ Improves intelligence.


Jonī-āsana

Jonī-āsana

दोउ पगथली संपुट करै एडी मेढ्र के ढिंग धरे ।
अर्ध हाथ को अंतर राखै लिलाट पगथल्या उपर दाखें ।।215।।
dou pagathalī saṃputa karai eḍī meḍhra ke ḍhiṅga dhare
ardha hātha ko aṅtara rākhai lilāṭa pagathalyā upara dākheṃ
दसे आंगुरी अग्र मिलावै फणा अग्र पर ले पहरावैं ।
कहुणी लों भूपरि कर दाखै नली अर कहूणी मिलि ठां राखे ।। 216।।
dase āṅgurī agra milāvai phaṇā agra para le paharāvaiṃ
kahuṇī loṃ bhūpari kara dākhai nalī ara kahūṇī mili ṭhāṃ rākhe
सम करि राखै सकल सरीर नासाद्रिष्टि लगावे धीर ।
मुख मारग सो वाई गहै असक्त होय तहां लौ रहे ।।217।।
sama kari rākhai sakala sarīra nāsādriṣṭi lagāve dhīra
mukha māraga so vāī gahai asakta hoya tahāṃ lau rahe
इडा नाडि कर पवन उतारे वार सात या जुगति विचारै ।
चढतौ चढतौ कुंभक साधै वार सात या जुगति अराधै ।।218।।
iḍā nāḍi kara pavana utāre vāra sāta yā jugati vicārai
caḍhatau caḍhatau kumbhaka sādhai vāra sāta yā jugati arādhai
बंध होय मलमूत्र को वायविग्रहै कोय ।
या आसन कै करतही द्रवीभूत सो होय ।।219।।
bandha hoya malamūtra ko vāyavigrahai koya
yā āsana ke karata hī dravībhūta so hoya (JP.215-219)

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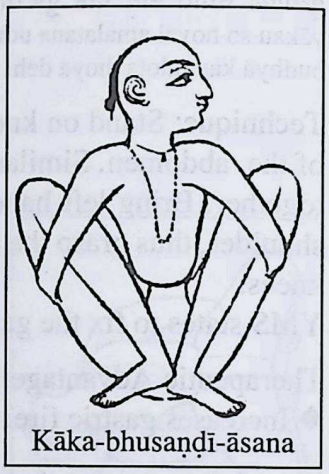
Technique: Sit on floor with legs extended and bring heels and knees apart. Close the heels together. Bend the head forward and place it on heels. Close hands together and keep the forearms on ground (YMS-43; JP-215-219).

Therapeutic Advantage: ◆ Cures disorders such as constipation and disorders of Vāta in the abdomen.

Kāka-bhusaṇḍī-āsana

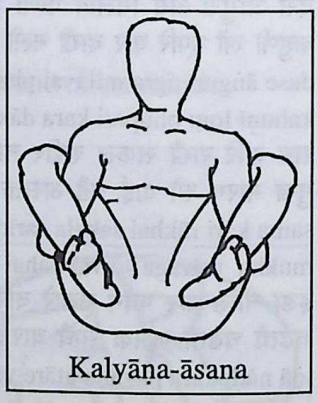

Kāka-bhusaṇḍī-āsana

प्रथमे बैसक उकड ठानै दोउ हाथ पगव्यीच आनै ।
तिनको मोडि नल्यापरि ल्यावै पिष्टपछै काकसी करावै ।।328।।
prathame baisaka ukaḍa ṭhānai dou hātha pagavyīca ānai
tinako moḍi nalyāpari lyāvai piṣṭapachai kākasī karāvai
या आसन के कीयेते दीरघु जुर सब जाय ।
जैतराम यों कीजियै नासाद्रिष्टि लगाय ।।329।।
yā āsana ke kīyete dīraghu jura saba jāya
jaitarāma yoṃ kījiyai nāsādriṣṭi lagāya (JP.328-329)

Technique: In a squatting position bring both arms outside the legs and turning them over the shanks, make a finger-lock at the back. Direct the gaze at the tip of the nose (JP-328-329, YMS-85).

Therapeutic Advantage: ◆ Relief from prolong fever (dīrghajvara).

Kalyāṇa-āsana


Kalyāṇa-āsana

दोउ हाथ पगां विचि आने तिनको गोडा नीचै ठानै।
बहुरि पाखत्या बाहरि ल्यावै पुनह युगति अैसै ठहरावै ।।
dou hātha pagāṃ vici āne tinako goḍā nīcai ṭhānai
bahurī pākhatyā bāhari lyāvai punaha yugatī aisai ṭhaharāvai
बहुरि मोडि पाठा ने आने करि परिल्याइ काकसी ठानै ।
दोउ पाद अधर करि राखै नासा अग्र द्रिष्ट को दाखै ।।338।।
bahuri moḍi pāṭhā ne āne kari parilyāi kākasī ṭhānai
dou pāda adhara kari rākhai nāsā agra driṣṭa ko dākhai
पवन धारणा सहित जो आसन साधै थीर ।
दिवस सात साधन किया नृमल होय सरीर ।।339।।
pavana dhāraṇā sahita jo āsana sādhai thīra
divasa sāta sādhana kiyā nṛmala hoya sarīra (JP.338-339)

Technique: In a squatting position bring hands under the knees and turning them on the back, form a finger-lock. Raise the feet off the ground and direct the gaze at the tip of nose (JP-337-339). One should practise this āsana with prāṇāyāma.

Therapeutic Advantage: ◆ Purifies the body in seven days of practice.

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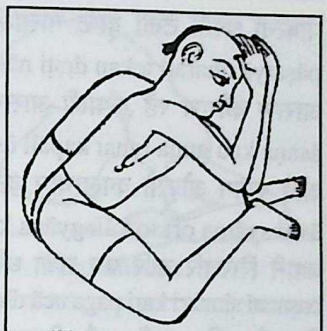
Kanerī-pāva-āsana


Kanerī-pāva-āsana

ग्वालीपाव आसन कह्यो है जैसे याहुमैं जाने विधि तैसे ।
दोउ गुलफ माहिला जानो अरू एड्याविचि कहूणी ठानो ।।259।।
gvālīpāva āsana kahyo hai jaise yāhumaiṃ jāne vidhi taise
dou gulapha māhilā jāno aru eḍyāvici kahūṇī ṭhāno
हस्त उभै उभा कर राखै दोउ हथीली जुड़िवां दाखै ।
बहोरि हथैली भाल लगावे अंगुली मेलि सिसपरि ल्यावै ।।260।।
hasta ubhai ubhā kara rākhai dou hathīlī juḍivā dākhai
bahori hathailī bhāla lagāvai aṅgulī meli sisapari lyāvai
नासाद्रिष्टि लगाय के आसन साधे येह ।
लगे बंधि उडियाण पुनि नृमल होवे देह ।।261।।
nāsādriṣṭi lagāya ke āsana sādhe yeha
lage bandhi uḍiyāṇa puni nṛmala hove deha (JP.259-261)

Technique: Sit with legs extended in front. Join both heels together and pull the feet towards the body in such a way that the knees rest on ground. Bend forward and place the elbows on heels. Keep the forearms vertical and place the forehead on hands. Fix the gaze at the nose (JP-259-261). One should also apply Uddīyāṇa Bandha during this āsana.

Therapeutic Advantage: ◆ Purifies the body.

Kāni-pāva-āsana

Kāni-pāva-āsana

आसण कौ गुण आषि दुषता होइ तो आछी हौई
āsaṇa kau guṇa āṣi duṣatā hoi to āchī hauī (YMS-94)

Technique: Place the hands on the ground with comfortable distance between them. Bend the hands at elbows. Raise the legs off the ground and place the knees on the respective elbows and balance the body on palms (YMS-94).

Therapeutic Advantage: ◆ Relieves pain from eyes.

Kapālī-āsana

सीस सीषा धरति टेकी पग दोऊ मिलिवा ऊचा कु करै
sīsa sīṣā dharati ṭekī paga doū milivā ūcā ku karai
पगथली आकास दिशि सनमुष राषै दोऊ हाथा की हथेली दोऊ,
pagathalī ākāsa diśi sanamuṣa rāṣai doū hāthā kī hathelī doū

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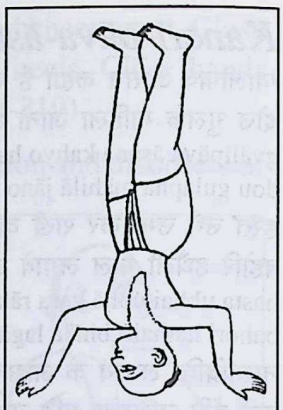
पाषत्या धरती टेकौ दृष्टि नासाअग्र
pāṣatyā dharatī ṭekau dṛṣṭi nāsā agra
आसण कौगुण रहै कपाली आसन जाम सेतबाल होई
āsaṇa kau guṇa rahai kapālī āsana jāma setabāla hoī
आवै स्याम ओरसो कालग्यान की जाणै साच मान बहु बेद
āvai syāma oraso kālagyāna kī jāṇai sāca māna bahu beda
बषानै सिरतरि करि पग उचा धरै पहलौ छिन अभ्यासह करै
baṣanai siratari kari paga ucā dharai pahalau china abhyāsaha karai
दिन तै संधि साधौं आगै तीनमाससै जुगली भागै
dina tai saṅdhi sādhauṃ āgai tīna māsa mai jugalī bhāgai (YMS-19)

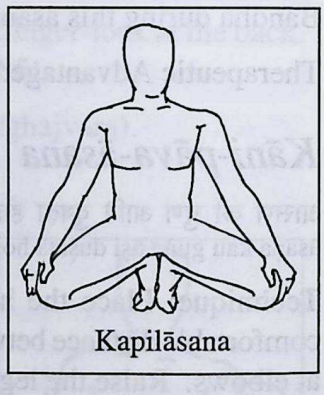

Kapālī-āsana

Technique: Described in YMS-19. Hands and head are placed on ground. Legs are stretched towards the sky. Gaze is fixed at the tip of nose.

Therapeutic Advantage: ◆ Turns grey hair into black in three months.

Kapilāsana

उभै पगथली सम ठहरावै तिनकी माहिली कोर मिलावै ।
फणापाणि उकड होय बैसे एडी दोउ जोनि निवैसे ।।310।।
ubhai pagathalī sama ṭhaharāvai tinakī māhilī kora milāvai
phaṇāpāṇi ukaḍa hoya baise eḍī dou joni nivaise
गोडा दोउ भूमि लगावै समसरीर नीका ठहरावै ।
हस्त दोउ गोडापरि राखै नासाद्रिष्टि अचल करि दाखै ।।311।।
goḍā dou bhūmi lagāvai samasarīra nīkā ṭhaharāvai
hasta dou goḍāpari rakhai nāsādriṣṭi acala kari dākhai
या आसन के कीयेते आछी होय अपान ।
वीरज थभे देहमैं कबहु न पावै जान ।।312।।
yā āsana ke kīyete āchī hoya apāna
vīraja thabhe dehamaiṃ kabahu na pāvai jāna (JP.310-312)


Kapilāsana

Technique: Sit on the toes with the feet together and heels under the perineum. Place knees on the ground by spreading them sidewards and rest the hands on the respective knees or hold them at chest. Sit upright and direct the gaze at the tip of nose (JP-310-312; YMS-78).

Therapeutic Advantage:
◆ Purifies apāna vāyu
◆ Controls the seminal discharge.

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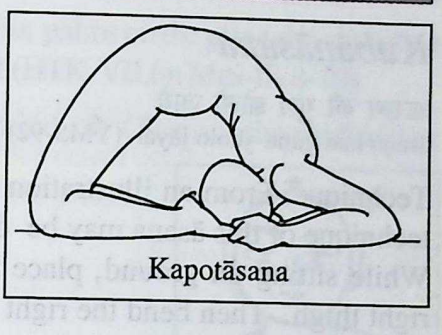
Kapotāsana


Kapotāsana

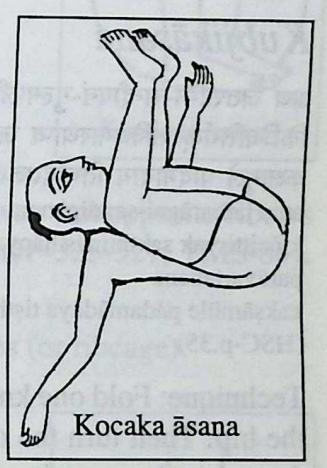
मेरुदण्डग्रन्थिदार्ढ्यसंपिपादयिषुः पुमान् ।
कपोतोष्ट्रासनाभ्यासं कुर्यान्मितहिताशनः ।।
merudaṇḍa granthi dārḍhyasaṃpipādayiṣuḥ pumān
kapotoṣṭrāsanābhyāsaṃ kuryānmitahitāśanaḥ

Technique: In kneeling down position, lean backward and place head between feet and catch hold of the feet with respective hands turned backwards (YRah-V.21).

Therapeutic Advantage:

◆ Strengthens the spine and spinal cord.

Kocaka āsana


Kocaka āsana

दोउ हाथ छीदासा करे तिनसो उभै ईस पकरै ।
पग उचाय आगा ने आने बहुरि जुगति अैसीक विधि ठानें ।।175।।
dou hātha chīdāsā kare tinaso ubhai īsa pakarai
paga ucāya āgā ne āne bahuri jugati aisīka vidhi ṭhāneṃ
दोउ हाथ विचि पगरू सरीर फाटक पिछे लटकावे धीर ।
मुखकी दिसा दूसरी राखे दिष्ट आनि त्रिकुटीमध्य राखै ।।176।।
dou hātha vici pagaru sarīra phāṭaka piche laṭakāve dhīra
mukhakī disā dūsarī rākhe diṣṭa āni trikuṭīmadhya rākhai
यह आसन चढतो सथै दिन पंदरातक सोय ।
यासों नासे न्हाखो जे कदाचित न होय ।।177।।
yaha āsana caḍhato sathai dina paṅdarātaka soya
yāsoṃ nāse nhākho je kadācita na hoya
बहुरि धात जाती थमे दिवस तीन के माहि ।
पुन डैरू नासे तुरत येते रोग नसाय ।।178।।
bahuri dhāta jātī thame divasa tīna ke māhi
puna ḍairu nāse turata yete roga nasāya (JP.175-178)

Technique: Lie down supine on ground. Extend the hands sidewards. Bend both legs in knees and fold thighs on chest. Keep both legs standing upward vertically. Gaze is directed between eyebrows (JP-175-178).

Therapeutic Advantage:

◆ In three days practice of this āsana, one gets rid of night-fall.

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Kubāṇāsana

आसण कौ गुण झोलो जायै
āsaṇa kau guṇa jholo jāyai (YMS-92)

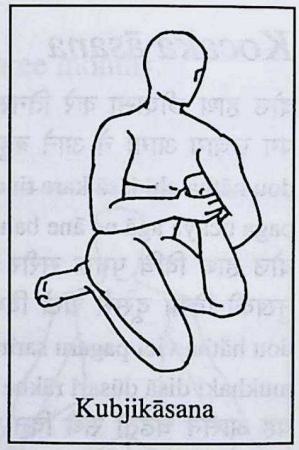
Technique: From an illustration shown in YMS-92, the technique of this āsana may be described as follows:
While sitting on ground, place left foot on the base of right thigh. Then bend the right knee and place the right foot near the left knee on floor. Now pass the left hand out side the right knee and with left hand catch hold of the right toes. Place right thumb at the left ear and extend the other fingers.

Kubāṇāsana

Therapeutic Advantage : ◆ Removes rheumatic convulsion.

Kubjikāsana

अथ जठराग्नि-सन्दीपनं-गुल्मप्लीह-शूलहर-कुब्जिकासनम् ।
किञ्चित्तिर्यक् सक्थिमास्थाप्य जानुमूर्ध्वं धृत्वा संपरावर्तनेन ।
कक्षामूले पादमादाय तिष्ठेदेतत् पीठं कुब्जिकं वह्निकारी ।।35।।
atha jaṭharāgni-sandīpanaṃ-gulmaplīha-śūlahara-kubjikāsanam
kiñcittiryak sakthimāsthāpya jānumūrdhvaṃ dhṛtvā saṃ parāvartanena
kakṣāmūle pādamādāya tiṣthed-etat pīṭhaṃ kubjikaṃ vahnikārī
(HSC-p.35)


Kubjikāsana

Technique: Fold one knee and keep the foot by the side of the hip. Then turn the other foot upwards and place it in the respective armpit and remain steady (HSC-35).

Therapeutic Advantage: ◆ Enhances gastric fire
◆ Removes gulma, enlargement of spleen, plīhā and acute pain (śūla).

Kukkuṭāsana

पद्मासनं तु संस्थाप्य जानुर्वोरन्तरे करौ ।
निवेश्य भूमौ संस्थाप्य व्योमस्थः कुक्कुटासनम् ।।6।।
padmāsanaṃ tu saṃsthāpya jānurvorantare karau
niveśyabhūmau saṃsthāpya vyomasthaḥ kukkuṭāsanam
इति नाडीशुद्धौ कुक्कुटासनम्
iti nāḍīśuddhau kukkuṭāsanam (HTK.VII.6)

Kukkuṭāsana

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Technique: Adopt padmāsana by crossing legs. Fix palms on the ground by inserting arms between thighs and calves and remain aloft (HTK-VII.6ṇ MtS-III.8-10).

Therapeutic Advantage: ◆ Brings stability of mind. ◆ Cleanses the morbidities of nāḍīs.

Kurakaṭa-āsana

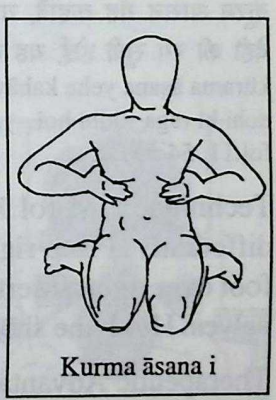
Kurakaṭa-āsana

दोउ हाथ पग बाहर ल्यावै गोडा नीचे ले ठहरावै ।
आम्हां साम्हां अैसै करै आपस में कोहणी पकरैं ।।325।।
dou hātha paga bāhara lyāvai goḍā nīce le ṭhaharāvai
āmhāṃ sāmhāṃ aisai karai āpasa meṃ kohaṇī pakaraiṃ
उभै हाथ की उभै कलाई गोडाकी काखां दे आई ।
अैसै दावि उकड बैसै नासाअग्र द्रिष्टि रहै जैसै ।।326।।
ubhai hātha kī ubhai kalāī goḍākī kākhāṃ de āī
aisai dāvi ukaḍa baisai nāsāagra driṣṭi rahai jaisai
जो कदाचि कहू भांतिकी होय पासल्यां वाय ।
या आसनसौ जैत कहि दिवस तीन मै जाय ।।327।।
jo kadāci kahu bhaṅtikī hoya pāsalyāṃ vāya
yā āsanasau jaita kahi divasa tīna mai jāya (JP.325-327)

Technique: Sit in squatting position with knees raised. Take hands from outside and put them under knees in such a way that opposite elbows are grasped with hands. Fix the gaze at tip of the nose (JP-325-327; YMS-84).

Therapeutic Advantage:
◆ Brings relief from rheumatism (vāta) effecting the ribs (or ribcage).

Kurma āsana i


Kurma āsana i

प्रथम पदम आसन को करै गोडासंधि माहि करि धरै ।
तरफ दूसरी कर दोऊ आने कोहण्या उपर संधि ले ठाने ।।348।।
prathama padama āsana ko karai goḍāsaṅdhi māhi kari dharai
tarapha dūsarī kara doū āne kohaṇyā upara sandhi le ṭhāne
गुदी पछे दोऊ कर ल्यावै तहां आनि कांकसी करावै ।
पुन ललाट भूउपर धरै नासा अग्र द्रिष्टि थिर करै ।।349।।
gudī pache doū kara lyāvai tahāṃ āni kākasī karāvai
puna lalāṭa bhū upara dharaī nāsā agra driṣṭi thira karai
रोग नास सब होत है पाताालि तली सोय ।
जयतराम कुरम स्फुरगुम निहचै जाणै जोय ।।350।।
roga nāsa saba hota hai pātāli talī soya
jayatarāma kurama sphuraguma nihacai jāṇai joya (JP.348-350)

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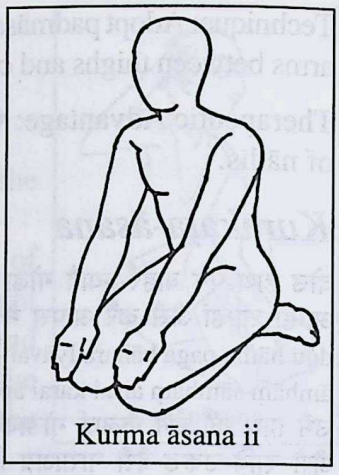
Technique: First adopt padmāsana. Insert two hands through thighs and calves. Draw both hands out up to elbows. Turn hands on back and make a finger lock. Then bend forward and touch the forehead to ground. Fix the gaze at the tip of nose (JP-348-350).


Kurma āsana ii

Therapeutic Advantage:

◆ Removes all diseases alongwith their very cause.

Kūrmāsana ii

गुल्फद्वयाभ्यां परिपीड्य पायुं जानुद्वयं भूमितले विधाय ।
कूर्मासनं योगिभिरेतदुक्तमशीतिवातामपहारि वर्यम् ।।20।।

gulphadvayābhyāṃ paripīdya pāyuṃ jānudvayaṃ bhūmitale vidhāya
kūrmāsanaṃ yogibhir-etaduktam-aśītivātām-apahari varyam (HTK.VII.20)

Technique : Press anus with heels while keeping ankles everted and knees on ground. Hold this position steadily (HTK-VII.20).

Therapeutic Advantage: ◆ Relieves all the eighty types of vāta disorders.

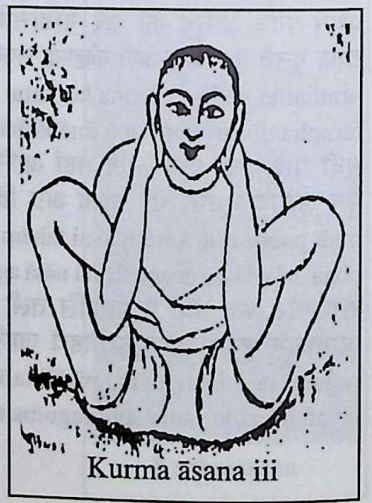
Kūrmāsana iii

बांई जंघ पर दक्षिण पाव, दाहिणी जंघ पर बांऊ ल्याव ।
पहल्या अंसघालै हाथ ।।54।।

bāṃī jaṅgha para dachiṇa pāva, dāhiṇī jaṅgha para bāṃū lyāva
pahalyā aṃsraghālai hātha

कूरम आसन येह कहावै, यासौं सब इंद्री सकुचावै ।
देही की रग सूधी होई, यह करम की गति साधै कोई ।।55।।

kūrama āsana yeha kahāvai, yāsauṃ saba indrī sakucāvai
dehī kī raga sūdhī hoī, yaha karama kī gati sādhai koī (JM-fol.11, 54-55)


Kurma āsana iii

Technique: JM-fol.11.54-55, describes this āsana differently. Place right foot over left thigh and left foot over right. Insert both hands through thighs and calves. Hold the shoulders with hands.

Therapeutic Advantage:

◆ Helps in withdrawing sense organs ◆ Brightens the colour of the skin, and changes the very course of karma.

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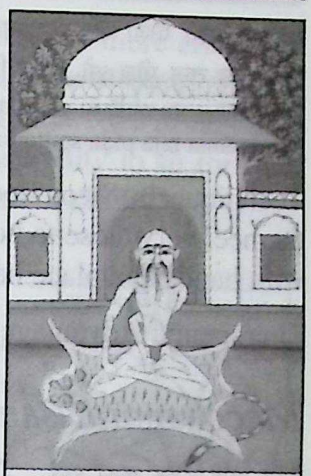
Macchendra āsana i

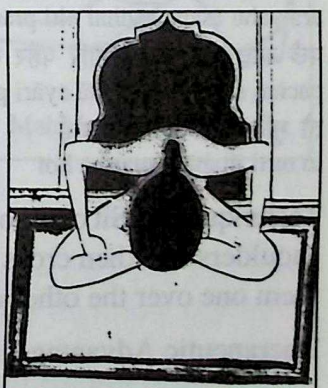

Macchendra āsana

वाम जंघपर दछि पद ठांनै वामहस्त पिष्टि दिस आने ।
बहुरो दछन पद है जोई ताकी नली जु पकरै सोई ।।91।।
vāma jaṅghapara dachi pada ṭhāne vāmahasta piṣṭi disa āne
bahuro dachana pada hai joī tākī nalī ju pakarai soī
वाम चरन पुनि अैसै करै दछिन गोडा ऊपर धरै ।
बहुरौ दछिन हस्त है जोई वाम जंघ परि आने सोई ।।92।।
vāma carana puni aisai karai dachina goḍā ūpara dharai
bahurau dachina hatsa hai joī vāma jaṅgha pari āne soī
वाहरि लेकरि अैसै रहै वाम फणा की कोर जु गहै ।
त्रिकुटी द्रिष्ट अचल पर राखै रोग मछंद्र सु अैसै भाखै ।।93।।
vāhari lekari aisai rahai vāma phaṇā kī kora ju gahai
trikuṭī driṣṭa acala para rākhai roga machandra su aisai bhākhai
अग्नि प्रबल याते बढे सुधी कुंडलि होय ।
पवन अभ्यास यामै करै रोग रहै न कोय ।।94।।
agni prabala yāte baḍhe sudhī kuṇḍali hoya
pavana abhyāsa yāmai karai roga rahai na koya (JP.91-94)

Technique: i. Sit on ground with legs spread infront. Place right foot on the left thigh. Left hand winds through back to catch the right leg. Left foot is placed on the right knee. Right hand is placed outside left knee to catch hold of the foot. Eyes are fixed at the centre of eyebrows (JP-91-94).

Therapeutic Advantage: ◆ Increases gastric fire. ◆ Regular practice of this āsana alongwith prāṇāyāma for one yāma (three hours) brings relief from all diseases.

Macchindra āsana ii


Macchindra āsana ii

प्रथम जीमणो चरण जु जोई वाम जंघपरि राखै सोई ।
ताकी एडी कडिसो लावै बहुरि जुगति यह ओर करावै ।।235।।
prathama jīmaṇo caraṇa ju joī vāma janghapari rākhai soī
tākī eḍī kaḍiso lāvai bahuri gujati yaha ora karāvai
वाम चरण को वारिलो गुलफही जानो वीर ।
दछिण गोडां माहिली आघ्र मध्य धर थीर ।।236।।
vāma caraṇa ko vārilo gulaphahī jāno vīra
dachiṇa goḍāṃ māhilī āghra Madhya dhara thīra
दोउ पाव की अंगुष्ट जोउ उभै हस्तसो पकरो सोउ ।
पुनि ललाट धरतीसों लावे छाती घटसों आनि मिलावै।।237।।
dou pāva kī aṅguṣṭa jou ubhai hastaso pakaro sou
puni lalāṭā dharaṭī-soṃ lāve chātī ghaṭa-soṃ āni milāvai

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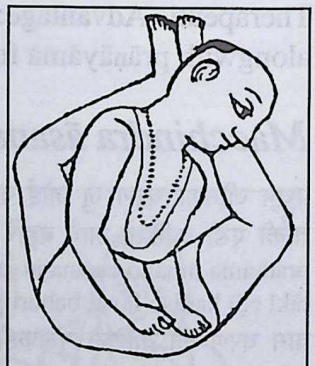
या आसनसों पीडा जो गोडामाही होय ।
जयतराम तज पीड सो गोडो निर्मल जोई ।।238।।
yā āsana-soṃ piḍā jo goḍāmāhī hoya
jayatarāma taja pīḍa so goḍo nirmala joī (JP.235-238)

Technique: ii. Sit on floor and fold the knees. Place right foot on left thigh keeping the heel very close to body. Left foot is placed on right thigh. Catch hold of toes with hands and place head on ground (JP-235-238).

Therapeutic Advantage: ◆ Relief from pain of the legs.

Macchandra āsana iii

बैसी करि दोऊ काधै राषै
baisī kari doū kādhai rāṣai
आटी करी दोऊ हाथ की मुठी करी डाई मूठी नीचै जीमणी ऊपरि राषी
āṭī karī doū hātha kī muṭhī karī ḍāī mūṭhī nīcai jīmaṇī ūpari rāṣī
जे यहु आसन साधौ तौ पूरब रोग जाई
je yahu āsana sādhau tau pūraba roga jāī
ओर जोगेस्वुर एक बिधि ओर करै
aora jegesvura eka bidhi aor karai
काठा गोहू पाव राति भिजोय राषै
kāṭhā gohū pāva rāti bhijoya rāṣai
प्रथम जे आपणी ध्यान और धारणा करतौ होई सौ करै
prathama je āpaṇī dhyāna aor dhāraṇā karatau hoī sau karai
प्रभाति करै व ता पीछै गोहा की तीती चाबै
prabhāti karai va tā pīchai gohā kī tītī cābai
ता ऊपरि अज्या को दुध तुरत कौ पीबै
tā ūpari ajyā ko dudha turata kau pībai
अर यहू आसण साधै निति प्रति ईसी जुगती करै
ara yahu āsaṇa sādhai niti prati īsī jugatī karai
पछै साधता साधता च्यारि पहैर कौ आसण साधै
pachai sādhatā sādhatā cyāri pahaira kau āsaṇa sādhai
तो मृति जीतबा समर्थ होई
to mṛti jītabā samartha hoī


Macchandra āsana iii

Technique: iii. Sit on floor. Take both feet over respective shoulders and then cross the feet behind the neck. Form fists of hands and place them one over the other on the ground infront (YMS-28).

Therapeutic Advantage: ◆ Offer relief from (premature) death.

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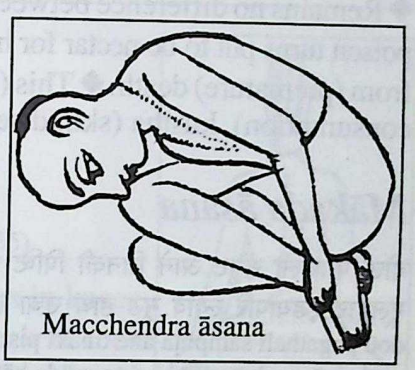
YMS-28 suggests an additional process to make this technique more effective. Soak 250 gms. of wheat in the night. In the morning, after practice of āsana, dhyāna and dhāraṇā eat the soaked wheat after chewing it thoroughly. Then drink milk. This should be practised regularly. Thus when one gains ability to sit for four praharas in an āsana, then alone one can overcome premature death.

Macchandra āsana iv

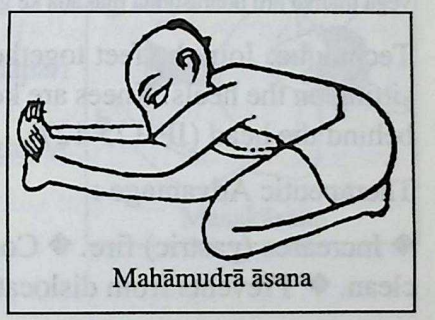

Macchendra āsana

जीमणौ पग डाई जांघ परि राषै येडी कडि लगावै
jīmaṇau paga ḍāī jāṅgha pari rāṣai yeḍī kaḍi lagāvai
डावाय कौ बारलो गूलफ जीमांणा गोडाकी माहिली
ḍāvāya kau bāralo gūlapha jīmaṇā goḍākī māhilī
आष्या परि राषै दोउ हाथा स्यौ पगका अगूठा पकडै
āṣyā pari rāṣai dou hāthā syau pagakā agūṭhā pakaḍai
लिलाट धरती लगावै छाती कडा स्यौ लगावै
lilāṭa dharatī lagāvai chātī kaḍā syau lagāvai
आसण कौगुण गोडा की पिरा जाई
āsaṇa kau guṇa goḍā kī pirā jāī (YMS-51)

Technique: Sit on floor and by folding the knees, place one knee over the other. Join the feet under the bottoms with hands and hold them firmly. Bend the head forward over the knees (YMS-51).

Therapeutic Advantage: ◆ Removes pain in legs.

Mahāmudrā āsana


Mahāmudrā āsana

डावा पगकी एडी जोई सीवनि आनि लगावै सोई ।
दछिन लांबौ जु पसारै तामै आनि कागसी धारै ।।
ḍāvā pagakī eḍī joī sīvani āni lagāvai soī
dachina lāṃbau ju pasārai tāmai āni kāgasī dhārai
दोऊ खवा उर्धसो धरै तिनसो फेर अभ्यास जु करे ।
नासाद्रिष्टि आन ठहरावै महामुद्रा नाम सो पावै ।।105।।
doū khavā urdhaso dharai tinaso phera abhyāsa ju kare
nāsādriṣṭi āna ṭhaharāvai mahāmudrā nāma so pāvai
पथि अपथि न चाहिये विष अमृत होय जाय ।
अनरस रसताको लहै मरन कलेस मिटाय ।।106।।
pathi apathi na cāhiye viṣa amṛta hoya jāya
anarasa rasatāko lahai marana kalesa miṭāya
खई रोग अथवा कुष्ट गुदावर्त मिट जाय ।
गुलम अजीरण रोग जे मुद्रा देत नसाय ।।107।।
khaī roga athavā kuṣṭa gudāvarta miṭa jāya
gulama ajīraṇa roga je mudrā deta nasāya (JP.105-107)

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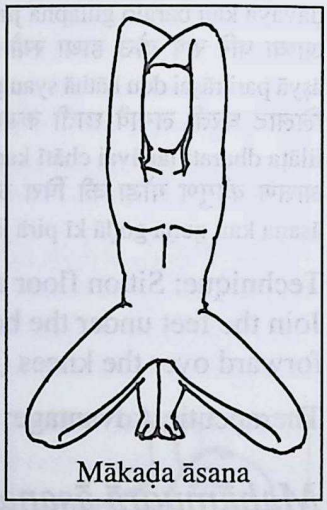
Technique: Sit on floor with legs extended infront. Bend left leg at the knee and place left heel at the perineum. Hold the right foot with both hands by interlocking fingers. Bend the head forward and lower the chin over right knee. Fix the gaze at the nose-tip (JP-105-107; YMS-7).

Therapeutic Advantage:

◆ Remains no difference between recommended or non-recommended food. Even poison turns put to be nectar for him. Even insipid food turns tasty. ◆ One is saved from (premature) death. ◆ This (mudrā) āsana also overcomes kśaya (tuberculosis, consumption), kuṣṭha (skin diseases), gudāvarta, gulma, ajīrṇa (dyspepsia) etc.

Mākaḍa āsana

दोऊ पगथली संपुट आने तिनकी पिष्टि भूमिपरि ठांनै ।
मूलद्वार एडयांपरि ल्यावे मूड हाथ उचा ठहरावै ।।125।।
doū pagathalī saṃpuṭa āne tinakī piṣṭi bhūmipari ṭhānai
mūladvāra eḍyāṃpari lyāve mūḍa hātha ucā ṭhaharāvai
दोउ करकी अंगुरी जोऊ वतखां आनि लगावै सोऊ ।
खाजि खुजावन की ज्यूं करै त्रिकुटी द्रिष्टि अचल करि धरै ।।126।।
dou karakī aṅgurī joū vatakhāṃ āni lagāvai soū
khāji khujāvana kī jyūṃ karai trikuṭī driṣṭi acala kari dharai
धरनसु कबहु ना चिगै अग्निवृद्धि अति होय ।
वेग थमै अरू उदरसुध माकड के गुन सोय ।।127।।
dharanasu kabahu nā cigai agnivṛddhi ati hoya
vega thamai aru udarasudha mākaḍa ke guna soya (JP.125-127)


Mākaḍa āsana

Technique: Join the feet together and keep the toes pointing downwards while sitting on the heels. Knees are kept on the floor. Hands are crossed over the back behind the head (JP-125-127).

Therapeutic Advantage :

◆ Increases (gastric) fire. ◆ Controls on vega (pressure). ◆ Abdomen becomes clean. ◆ Prevents from dislocation of navel.

Makarāsana

अध्यास्य शेते हृदयं निधाय भूमौ च पादौ प्रविसार्यमाणौ ।
शिरश्च धृत्वा करदण्डयुग्मे देहाग्निकारं मकरासनं तत् ।।40।।
adhyāsya śete hṛdayaṃ nidhāya bhūmau ca pādau pravisāryamāṇau
śiraśca dhṛtvā karadaṇḍa yugme dehāgnikāraṃ makarāsanaṃ tat (GhS. II.40)

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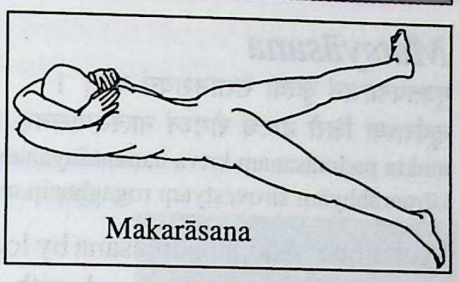
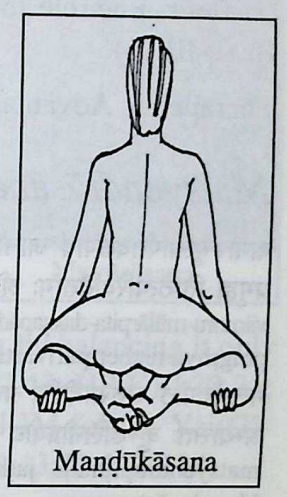
Technique: Lie prone on ground, chest touching the floor. Legs are spread apart. Hold the head between two arms (GhS-II.40; BrYs-III.47).


Makarāsana

Therapeutic Advantage:
◆ Increases bodily fire.

Maṇḍūkāsana

पृष्ठं सम्पीड्य गुल्फाभ्यां जान्वंगे सवलयाकृतिः ।
हस्तौ पादतले क्षिप्तौ मण्डूकं पाददोषहृत् ।।55।।
pṛṣṭhaṃ sampīḍya gulphābhyāṃ jānvaṅge savalayākṛtiḥ
hastau pādatale kṣiptau maṇḍūkaṃ pādadoṣahṛt (HR.III.55)

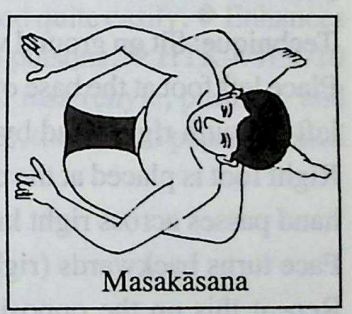

Maṇḍūkāsana

Technique: While sitting on floor, bend both legs in knees and place soles of feet under the buttocks. The pair of toes touch each other. Keep knees wide apart and place hands under respective knees (HR-III.55).

Therapeutic Advantage:
◆ Relief from all troubles of the legs.

Masakāsana

प्रथमे सूधो सैन ही करे वामपाद कांधापरि धरे ।
तापरि दछिन पग को आने दोउ हस्त अैसी विधि ठाने ।।342।।
prathame sūdho saina hī karai vāmapāda kāṅdhāpari dhare
tāpari dachina paga ko āne dou hasta aisī vidhi ṭhāne
तनसो लगिवा नीचा धारै भूपरि सूधा हसत पसारे ।
नासा अग्र द्रिष्टि ठहरावै याते रोगनास सब पावै ।।343।।
tanaso lagivā nīcā dhārai bhūpari sūdhā hasata pasare
nāsā agra driṣṭi ṭhaharāvai yāte roganāsa saba pāvai (JP.342-343)


Masakāsana

Technique: Lie supine. Cross right leg over the left on shoulders. Keep hands prone on the ground by extending them close to the buttocks (JP-342-343).

Therapeutic Advantage:
◆ Cures all diseases.

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Matsyāsana

मुक्तपद्मासनं कृत्वा उत्तानशयनं चरेत् ।
कूर्पराभ्यां शिरो वेष्ट्यं रोगघ्नं मात्स्यमासनम् ।।21।।
mukta padmāsanaṃ kṛtva uattānaśayanaṃ caret
kūrparābhyāṃ śiroveṣṭyaṃ rogaghnaṃ mātsyamāsanam (Gh.S.II.21)

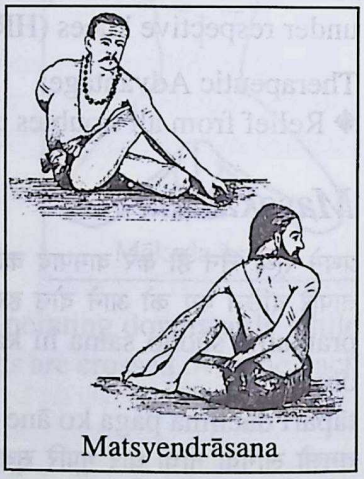
Matsyāsana

Technique: Adopt padmāsana by locking the legs. Lie down on floor. Encircle the head with two hands (GhS-II.21; BrYs-III.26).

Therapeutic Advantage: ◆ Overcomes diseases.

Matsyendrāsana

वामोरुमूलार्पितदक्षपादं जानोर्बहिर्वेष्टितवामपादम् ।
प्रगृह्य तिष्ठेत्परिवर्तितांगः श्रीमत्स्यनाथोदितमासनं स्यात् ।।12।।
vāmoru-mūlārpita-dakṣapādaṃ jānorbahir-veṣṭita vāmapādam
pragṛhya tiṣṭhet-parivartitāṅgaḥ śrīmatsyanāthoditam-āsanaṃ syāt
मत्स्येंद्रपीठं जठरप्रदीप्तिं प्रचण्डरुग्मण्डलखण्डनास्त्रम् ।
अभ्यासतः कुण्डलिनीप्रबोधं दण्डस्थिरत्वं हि ददाति पुंसाम् ।।13।।
matsyendrapīṭhaṃ jaṭhara pradīptiṃ pracaṇḍa-rugmaṇḍala khaṇḍanāstram
abhyāsataḥ kuṇḍālinī-prabodhaṃ daṇḍa-sthiratvaṃ hi dadāti puṃsām (HP (10ch)II.12-13)


Matsyendrāsana

Technique: Sit on ground with legs extended infront. Place left foot at the base of right thigh. Catch hold of left leg with right hand by winding it over the back. Right foot is placed at the outer side of left knee. Left hand passes across right knee and catches right toes. Face turns backwards (right side).
Repeat this on the opposite side (JM-fol-12, 57-58; HP 10ch.II.12-13;Yci(G)-fol.39; YuB-VI.19-20; HSC-p.30; HPJ-I.27; YSC-II.46.14; HP(K)-I.26-27; HR.III.57-58).

Therapeutic Advantage: ◆ Enkindles gastric fire ◆ Proves to be highly effective in alleviating host of chronic and complicated diseases. ◆ Steady practice of this āsana awakens kuṇḍalinī ◆ Brings steadiness to spine. ◆ HTK-VII.7-8 suggests it also for removing (jvara) fever, āma (toxins) and śula (acute pain or colic).

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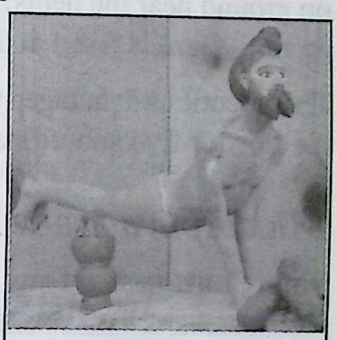
Mayūrāsana

धरामवष्टभ्य करद्वयेन तत्कूर्परस्थापितनाभिपार्श्वः ।
उच्चासनो दण्डवदुत्थितः खे मायूरमेतत्प्रवदन्ति पीठम् ।।16।।
dharām-avaṣṭabhya karadvayena tatkūrpara-sthāpita-nābhipārśvaḥ
uccāsano daṇḍāvad-utthitaḥ khe māyūram-etat-pravadanti pīṭham

हरति सकलरोगानाशु गुल्मोदरादीन्
अभिभवति च दोषानासनं श्रीमयूरम् ।
बहुकदशनभुक्तं भस्मकुर्यादशेषं
जनयति जठराग्निं जारयेत् कालकूटम् ।।17।।
harati sakala-rogānāśu gulmodarādīn
abhibhavati ca doṣānāsanaṃ śrimayūram
bahukadaśana-bhuktaṃ bhasma kuryādaśeṣaṃ
janayati jaṭharāgniṃ jārayet kālakūṭam (HP (10ch)II.16-17)

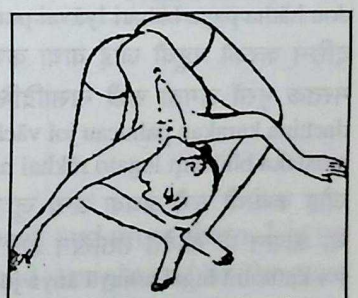

Mayūrāsana

Technique: Kneel down on floor. Lower the trunk forward. Place palms on ground. Push the elbows at the sides of the navel. Raise the complete body like a stick by balancing it only on the palms. Body remains parallel on ground (HR-III.42,43; HP(K)-I.30-31; HPJ-I.31; HSC-p.30-31; HP10ch.II.16-17; YuB-VI.13-14;JM-fol.13; Yci(G)-fol-40; GhS-II.29-30; BrYs-III.34-35; MtS-III.11-12; YMS-13;JP-112-114).

Therapeutic Advantage: ◆ Quickly removes all diseases such as gulma and udara. ◆ Eliminates all (doṣas) humoural disorders. ◆ Enables one to digest excess consumption of food and even unwholesome or bad food quite easily. ◆ Enhances digestive fire. ◆ One can even digest deadliest of the poisons. ◆ HTK-VII.9-10 adds that it can overcome fever and all morbidities of rasa (chyle, plasma) and humours. ◆ YSC-II.46-10 says that all internal diseases, toxins and pāpas (mental disorders) are overcome by mayurāsana.

Mīḍakīpāva āsana i

पूरब बिधि परि पगथली संपूट षोल येडी मिली राषै
pūraba bidhi pari pagathalī saṃpuṭa ṣola yeḍī milī rāṣai
येड्यास्यू माहिली कानी अगूल दो आतरै लिलाट धरती लगावै
yeḍyāsyū māhilī kānī agūla do ātarai lilāṭa dharatī lagāvai
हाथ दोऊ गोडा उपरि लगावा अडवाइरछा परा पसारै
हथेली अंगुली धरती राषै द्रिष्टि नासा अग्र
आसण कौ गुण पच उपबाई जिनकि गाठिपर


Mīḍakīpāva āsana i

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hātha doū goḍā upari lagāvā aḍavāirachā parā pasārai hathelī aṅgulī dharatī rāṣai driṣṭi nāsā agra āsaṇa kau guṇa paca upabāī jinaki gāṭhipara (YMS. 61)

Technique: i. Sit with legs extended. Close two heels together while keeping toes apart. Knees are spread sideward. Lower the body forward to touch the forehead on ground near the heels. Spread hands sideward over knees and place palms on ground. Gaze is fixed at the nose (YMS-61; JP-265-267).

Therapeutic Advantage: ◆ Removes obstacles on the flow of five subordinate vāyus.

Mīḍakīpāva āsana ii

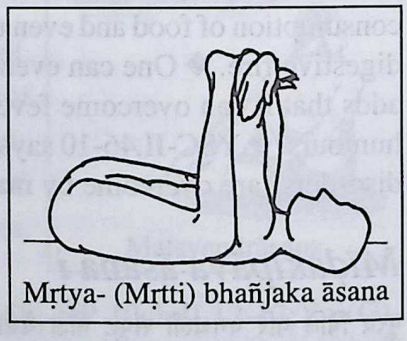
Mīḍakīpāva āsana ii

आसण कौ गुण गुलमै बाय जाई
āsaṇa kau guṇa gulamai bāya jāī (YMS.102)

Technique: ii. In sitting on ground, bend both legs at the knees and place the heels under the bottoms. Interlock the fingers and put them on ground at one side of the body. Bend the head foreward (YMS-101).

Therapeutic Advantage:
◆ Helps relieving gulmavāyu.

Mṛtya- (Mṛtti) bhañjaka āsana


Mṛtya- (Mṛtti) bhañjaka āsana

प्रथम सेन सूधो होय ठानै पग उचाय आगा नै आनै ।
बहुर पगथली को यो राखै कोर वारली या विधि दाखै ।।154।।
prathama sena sūdho hoya ṭhanai paga ucāya āgā nai ānai
bahura pagathalī ko yo rākhai kora vāralī yā vidhi dākhai
वटी आंगुल्या लगती आने करि गाढी जाडांतरि ठानै ।
दोउ हाथ पग बाहरि ल्यावै पुनि ताकौ अैसे ठहरावै ।।155।।
vaṭī āṅgulyā lagatī āne kari gāḍhī jāḍāṅtari ṭhānai
dou hātha paga bāhari lyāvai puni tākau aisai ṭhaharāvai
दछिन करकौ पहूचौ जोई वाचा कर सौ पकरै सोई ।
मस्तक भूसों लगतो राखै नासाद्रिष्टि वचन नही भाखै ।।156।।
dachina karakau pahucau joī vācā kara sau pakarai soī
mastaka bhūsoṃ legato rākhai nāsādriṣṭi vacana nahī bhākhai
जोइ कथोथी लगै अथवा अन्य जु व्याधि ।
या आसन के कीयेते ततखिन होय समाधि ।।157।।
joi kathothī lagai athavā anya ju vyādhi
yā āsana ke kīyete tatakhina hoya samādhi (JP.154-157)

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Technique: Lie on floor in supine position. Bend knees and take them under armpits. Feet are caught hold with hands and raised vertically.

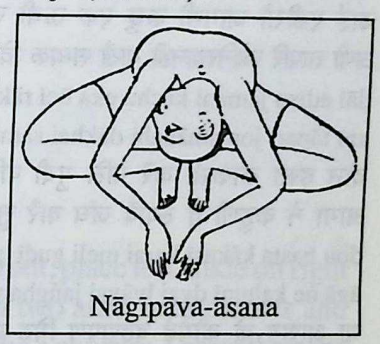
Therapeutic Advantage:

◆ Overcomes vomiting sensation and such other disorders.

Nāgīpāva-āsana

पूरब विधि परि आगानै नीचौ हौई कहूणी फणा स्यौ लगाई
pūraba vidhi pari āgānai nīcau hauī kahūṇī phaṇā syau lagāī
हाथ आगानै धरती लगावै पसारि दोऊ हाथ की अंजूली करै
hātha āgānai dharatī lagāvai pasāri doū hātha kī añjulī karai
भू यडी परि लगावै द्रिष्टि नासाअग्र आसण कौ गुण सरिर बिथा जाई
bhū yaḍī pari lagāvai driṣṭi nāsā agra āsaṇa kau guṇa sarira bithā jāī (YMS.58)

Technique: Sit on ground with legs extended infront. Bring both soles together keeping knees sidewards on ground. Bend the head forward place elbows on legs and extend hands on ground. Form a hollow of hands. Direct the gaze at the tip of nose (YMS-58).

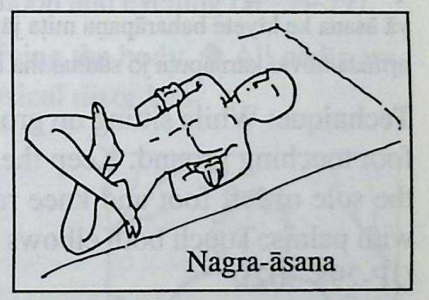

Nāgīpāva-āsana

Therapeutic Advantage:

◆ Removes pain from the body.

Nagra-āsana

प्रथम पदम आसन को ठाने दोउ हाथ पाछा ने आने ।
पाद अंगुठा पकडे आणि सोवै कहूण्या कूल्या पाणि ।।351।।
prathama padama āsana ko ṭhane dou hātha pāchā ne āne
pāda aṅguṭhā pakaḍe āṇi sovai kahūṇyā kūlyā pāṇi
गोडा जंघ अग्र को दाखे मसतग सो सम सूधो राखे ।
नासा अग्र द्रिष्टि को धरे आसन नग्र ईसी विधि करै ।।352।।
goḍā jaṅgha agra ko dākhe masataga so sama sūdho rākhe
nāsā agra driṣṭi ko dhare āsana nagra īsī vidhi karai
नासा रोगु जुना रहै विसाली पीनस जोय ।
जुखाम आदिक सब हरै नग्रासन गुण सोय ।।353।।
nāsā rogū junā rahai visālī pīnasa joya
jukhāma ādika saba harai nagrāsana guṇa soya (JP.351-353)


Nagra-āsana

Technique: Adopt padmāsana. Take hands over the back and cross them. Lie on the back. Keep knees touching the ground. Hold the head straight and fix the gaze at nose (JP-351-353).

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Therapeutic Advantage: ◆ Effective in alleviating chronic nasal disorders such as pīnasa (running nose)

Nāradāsana

Nāradāsana

पिष्टि जु वाम पगथली केरि भूपरि ताहि लगावै फेरी ।
गोडा सुधौ फणो है जोई दछि पाखती राखै सोई ।।298।।
piṣṭi ju vāma pagathalī keri bhūpari tāhi lagāvai pherī
goḍā sudhau phaṇo hai joī dachi pākhatī rākhai soī
बहुऱ्यौ वाम पगथली जानौ दछि पगथली तापरि ठानो ।
उभै जोडि समता करि दाखै दछिन गोडा उभौ राखै ।।299।।
bahuryau vāma pagathalī jānau dachi pagathalī tāpari ṭhāno
ubhai joḍi samatā kari dākhai dachina goḍā ubhau rākhai
डाई एडीसो जामणी कछु एक ऊची राखै ।
अणी तापरि जोनिस्थानही दाखै सम्यक द्रिष्टि त्रिकुटी राखै ।।300।।
ḍāī eḍīso jāmaṇī kachu eka ūcī rākhai
aṇī tāpari jonisthānahī dākhai samyaka driṣṭi trikuṭī rākhai
दोउ हस्त काकसी करै मेलि गुदी पछि ने धरै ।
आगा ने कहुणी द्वै ल्यावै जंघ वारै सु मिलावै ।।301।।
dou hasta kākasī karai meli gudī pachi ne dharai
āgā ne kahuṇī dvai lyāvai jaṅgha vārai su milāvai
या आसन के कीयेते बहरापण मिट जाय ।
नृमल होवै कर्णपुट जो साधै इह भाय ।।302।।
yā āsana ke kīyete baharāpaṇa miṭa jāya
nṛmala hovai karṇaputa jo sādhai iha bhāya (JP.298-302)

Technique: While sitting on ground, turn left leg backward and place back of the foot touching ground. Keep the left knee projected forward. Place right foot on the sole of left foot and knee raised. Place perineal region on it. Hold the face with palms. Touch both elbows to right thigh. Fix the gaze in between eyebrows (JP-298-302).

Therapeutic Advantage: ◆ Purifies the ears. ◆ Overcomes deafness.

Neti-āsana

गोडा बावा पादकी आख माहिली सोय ।
दछ चरन को वारलौ तापरि गुलफ समोय ।।54।।
goḍā bāvā pādakī ākha māhilī soya
dacha carana ko vāralau tāpari gulapha samoya

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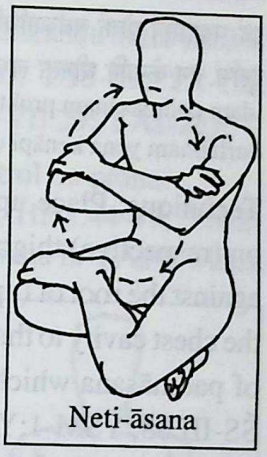
वाम पादको माहिलौ बहुरौ गुलफ जु जान ।
तापरि गोडा दछिकी आंख चाह बाहर लीवान ।।55।।
vāma pādako māhilau bahurau gulapha ju jāna
tāpari goḍā dachikī āṅkha cāha bāhara līvāna
बहुरि भुजा दोउ करकी जोऊ कंहूण्या लगती पकरै सोऊ ।।
भुजौ पसारि अधर करि राखै । नासाद्रिष्टि वचन नही भाखै ।।56।।
bahuri bhujā dou karakī joū kahuṇyā lagatī pakarai soū
bhujau pasāri adhara kari rākhai nāsādriṣṭi vacana nahī bhākhai
दोऊ हाथसो आडै वाई । मथै भुजा मथाण की नाई ।।
सकल पवन मथ्यो यूं जावै । सो पुनि नेती नाम कहावै ।।57।।
doū hāthaso āḍai vāī mathai bhujā mathāṇa kī nāī
sakala pavana mathyo yūṃ jāvai so puni netī nāma kahāvai
ऐसी भांति जुगति यह धरै । त्रिय संध्या साधन सो करै ।।
सनै सनै आतुर नहीं होवै । सबही रोग देहकै खोवै ।।58।।
aisī bhāṅti jugati yaha dharai triya sandhyā sādhana so karai
sanai sanai ātura nahīṃ hovai sabahī roga dehakai khovai
अथवा रोग देहको नाही । तीन वार साधै दिनमाही ।।
नाडी सबै सुध होइ रहै । यातै देह अमलता लहै ।।59।।
athavā roga dehako nāhī tīna vāra sādhai dinamāhī
nāḍī sabai sudha hoi rahai yātai deha amalatā lahai (JP.54-59)

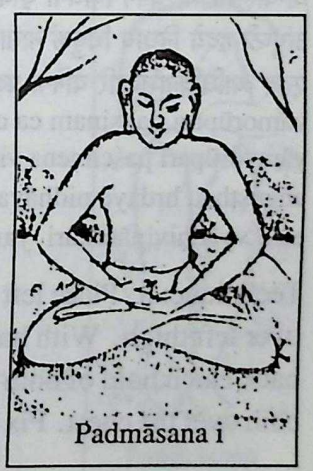

Neti-āsana

Technique: After sitting on ground with legs spread infront, place left ankle on right knee and right ankle under left thigh. With hands hold two arms near elbows and extend them forward. With both hands churn the arms like a churner. Direct the gaze at the nose. Practise it slowly in the morning, afternoon and evening (JP-54-59).

Therapeutic Advantage: ◆ Helps effectively purifying the body. ◆ All nāḍīs are rendered pure. ◆ One is also not troubled by physical disorders.

Padmāsana i

उत्तानौ चरणौ कृत्वा ऊर्वोः संस्थाप्य यत्नतः ॥
ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥ 36 ॥
uttānau caraṇau kṛtvā ūrvoḥ saṃsthāpya yatnataḥ
ūrumadhye tathottānau pāṇī kṛtvā tato dṛśau
नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्वया ॥
उत्तम्भ्य चिबुकं वक्षःसंस्थाप्य पवनं शनैः ॥ 37 ॥
nāsāgre vinyasedrājadantamūlaṃ ca jihvayā
uttambhya cibukaṃ vakṣaḥsaṃsthāpya pavanaṃ śanaiḥ


Padmāsana i

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इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ॥
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥ 38 ॥
idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam
durlabhaṃ yena kenāpi dhīmatā labhyate bhuvi

Technique: Place upturned feet on (opposite) thighs. Also put upturned palms on (respective) thighs. Fix the gaze at the tip of the nose. Press the tip of tongue against the root of (upper) teeth. Lower the chin over chest. Slowly inhale to fill up the chest cavity to the limit and thereafter take out the air slowly. This is the practice of padmāsana which is valuable (YŚ(D)-68-74; Yci(G)-folio-35; HR-III.34-38; ŚS-III.88; YSM-1;YŚ(D)-68-74; ŚS-iii.88; HR-iii.36-38; HP(K)-I.45-46; YCi(Ś) fol.77; YAs-6-8; YCi(G) fol.35; HTK-VII.23-27; HSC-p.37;41-43; HP10ch-II.31-33; YSS-90-92.). The MS. of HSC-p.37 and HTK-VII.23-25,27 call it as Ambujāsana and Saroruhāsana.

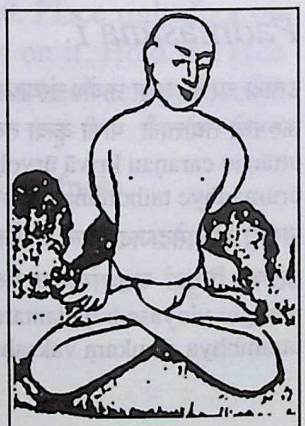
Therapeutic Advantage:

◆ Cures all diseases. ◆ Overcomes all imbalances of humours, fever, burning (dāha), urinal disorders (meha), and disorders of bile (pitta).

◆ This āsana is quite popular in Yoga which has been recommended in YRah. VI.8,10 for expectant mothers. One is supposed to practise recaka and pūraka in this āsana.

Padmāsana ii

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा
याम्योरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ॥
अंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेद्
एतद् व्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥ 34 ॥
vāmorūpari dakṣiṇaṃ ca caraṇaṃ saṃsthāpya vāmaṃ tathā
yāmyorūpari paścimena vidhinā dhṛtvā karābhyāṃ dṛḍham
aṅguṣṭhau hṛdaye nidhāya cibukaṃ nāsāgramālokayed
etad vyādhivināśakāri yamināṃ padmāsanaṃ procyate


Padmāsana ii

Technique: ii. Place left foot over right thigh and right foot over left thigh. With hands winding and crossed over the back catch hold of both toes with respective hands. Press chin over the chest. Fix the gaze at the tip of nose. Control

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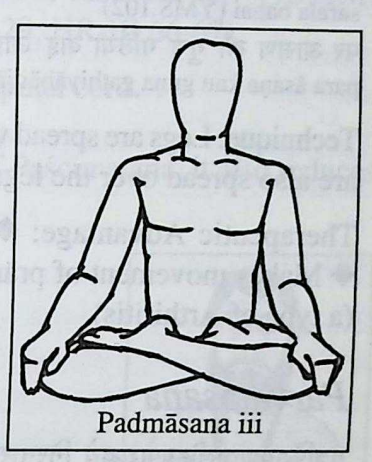
all the senses. This is padmāsana as described in Ānandakanda (HR-III.34; HP(K)-I.44; YCi(Ś)fol.77; JM.fol.15,69,71; HP10ch-II.30; YSS-89; YR-f.2; GhS-II.8; GP-I.12; GŚ-9; BrYs-III.10; HSC-p.36,39; HTK-VII.29; YAs-22).

Therapeutic Advantage: ◆ Cures all diseases ◆ Brings control on prāṇa. YR-f.2; HP 10ch II.31-33; DU-III.4-5; JM-f.15; YAs-6-8; HP-I.44-47; YMS-48; JP-53,231-232. ◆ This variety is called Baddha-padmāsana in YAs-6 which purifies the abdomen, eyes, speech, and mind.

Padmāsana iii

वामजंघ पर दछिन चरण । दछिन जंघ वामपद धरण ।।
दोउ हस्त जंघपर करे । सम सरीर नासा चक्षु धरै ।।
पदमासन यह नाम कहावै । व्याधि रोग सब नास ही पावै ।।53।।
vāmajaṅgha para dachina caraṇa dachina jaṅgha vāmapada dharaṇa
dou hasta jaṅghapara kare sama sarīra nāsā cakṣu dharai
padamāsana yaha nāma kahāvai vyādhi roga saba nāsa hī pāvai (JP.53)


Padmāsana iii

Technique: iii. Place right foot over left thigh and left foot over right. Gaze is fixed at the tip of nose. Place both hands on knees This is Padmāsana. (BrYs-III.10; GŚ-9; GP-I.12; GhS-II.8; YSS(Pu)-89-92; HP 10ch II.30; HPJ-I.47; TBU-Mantra-40;YMS-1,48; JP-53.).

Therapeutic Advantage:
◆ Removes diseases of vikāras) morbidities.

Pañjhāsana

चरणस्याग्रभागेनोत्तिष्ठेद्भुवस्तले मुनिः ।
कृत्वा हस्तपरियस्तीं सिद्धं सेवेत सिद्धये ।।9।।
caraṇasyāgrabhāgenottiṣṭhedbhuvastale muniḥ
kṛtvā hasta-pariyastīṃ siddhaṃ seveta siddhaye
वातशुद्धिस्तीव्रवह्निः कार्यसिद्धिरनेन च ।
यत्र तत्र स्थितिरेवं पंझोत्थितघनासनम् ।।10।।
vātaśuddhis-tīvravahniḥ kāryasiddhir-anena ca
yatra tatra sthitir-evaṃ paṅjhotthita-ghanāsanam (YAs.10)

Technique: Stand on toes. Hold hands on the chest grasping opposite upper arms and meditate (YAs-10).

Pañjhāsana

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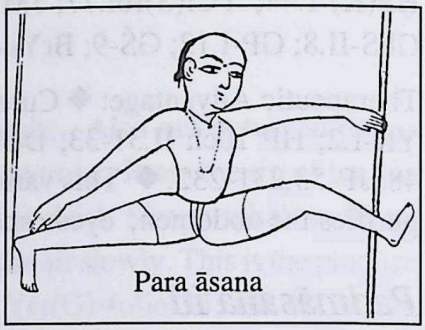
Therapeutic Advantage: ◆ Purifying vāta disorders ◆ Enhances gastric fire.

Para āsana

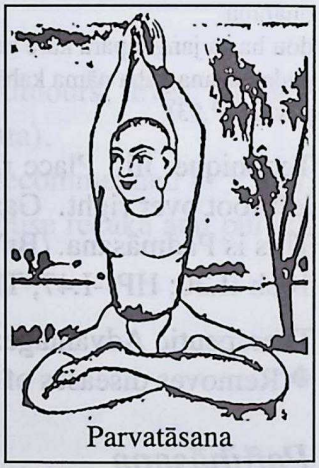

Para āsana

पर आसण कौ गुण आसण कौ गुण चोरासि वाइ जाई पवन सरल बहै
para āsaṇa kau guṇa āsaṇa kau guṇa corāsi vāi jāī pavana sarala bahai (YMS.102)
पर आसण कौ गुण गठिया बाइ जाई
para āsaṇa kau guṇa gaṭhiyābāi jāī (YMS.103)

Technique: Legs are spread wide apart and hands are also spread over the legs (YMS--104).

Therapeutic Advantage: ◆ Brings balance in 80 vitiated conditions of vāta ◆ Makes movement of prāṇa straight (unobstructed). ◆ Alleviates gaṭhiyā vāta (a type of Arthiritis).

Parvatāsana

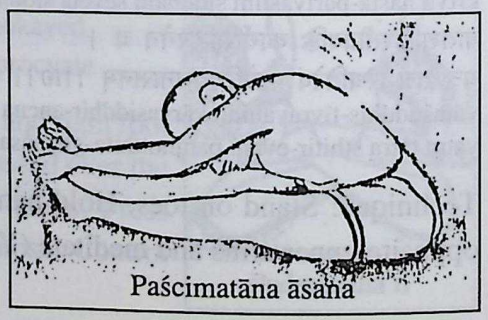

Parvatāsana

मूत्रपिंडयकृत्प्लीहवपाशुद्धये निरन्तरम्
उपविश्य च सुप्ताघ पर्वतासनमभ्यसेत्
mūtrapiṇḍa yakṛt plīha vapāśuddhye nirantaram
upaviśya ca suptāgha parvatāsanamabhyaset

Technique: Sit in Padmāsana by crossing the legs. Raise both arms over the head and join hands.

Therapeutic Advantage: ◆ Purification to urinal bladder (mūtrapiṇḍa), (yakṛt) lever, (plīhā) spleen, vapā (fat). This should be practised in both sitting as well as lying conditions (YRah-V.22).

Paścimatāna āsana


Paścimatāna āsana

प्रसार्य पादौ भुवि दण्डरूपो दोर्भ्यां पादाग्रद्वितयं गृहीत्वा ।
जान्वो परिन्यस्तललाटदेशोभ्यसेदिदं पश्चिमतानमाहुः
।।14।।
prasārya pādau bhuvi-daṇḍarūpo dorbhyāṃ
pādāgra-dvitayaṃ gṛhītvā jānvo parinyasta
lalāṭadeśo'bhyased idaṃ paścimatānamāhuḥ

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इति पश्चिमतानासनाख्यं पवनं पश्चिमवाहनं करोति।
उदयं जठरानलस्य कुर्यादुदरे कार्श्यमरोगतां च पुंसाम्।।15।।
iti paścimatānāsanākhyaṃ pavanaṃ paścimavāhanaṃ karoti
udayaṃ jaṭharānalasya kuryād udare kārśyam arogatāṃ ca puṃsām (HP (10ch) II.14(15)

Technique: Sit on ground. Stretch both legs on ground and hold the toes with hands. Lower the forhead on knees. Eyes gaze at the tip of the nose (YMS-6; HTK-VII.41-43; HPJ-I.29; HSC-p.39; YSC-II.46.13; HP10ch. II.14-15; JM-fol.12-13; Yci(G)-fol.39; BrYs-III.30,31; HP-I.28-29; HR-III.66-67).

Therapeutic Advantage: ◆ Drives prāṇa through spinal cord.
◆ Enhances gastric fire and offers good health.
◆ HR-III.66-67 adds that apart from all benefits of Paścimatāna, it also reduces belly.

Pavanamuktāsana

द्वयोस्तु पादयोः पार्ष्णि लात्वास्वस्वनितम्बके ।
जानुनी वक्षसि साधुर्बध्नाति करबन्धनैः ।।4।।
dvayostu pādayoḥ pārṣṇi lātvā svasvanitambake
jānunī vakṣasi sādhurbadhnāti karabandhanaiḥ
एवंविधस्थितिर्यत्र तत्र वायुमुक्तासनम् ।
भवेदनेन वशाशुद्धिर्मलस्थवायोर्मोचनम् ।।5।।
evaṃvidha sthitir yatra tatra vāyumuktāsanam
bhaved anena vaśāśuddhirmalasthavāyormocanam (YAs. 3)

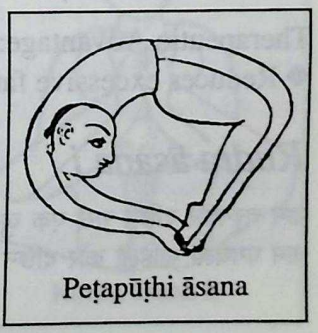
Pavanamuktāsana

Technique: Sit on ground. Bring two heels close to perineal region. Keep the knees raised. Hold knees with two hands and press them against the chest (YAs-3).

Therapeutic Advantage: ◆ Purifies nāḍīs located at the abdomen
◆ Releases obstructed vāyu at the large intestine.

Peṭapūṭhi āsana

आसण कौगुण पानअपानि की गाठि षुटै जालंधरबंधलागै
āsaṇa kauguṇa pāna apāni kī gāṭhi ṣuṭai jalandharabandha lāgai (YMS.96)


Peṭapūṭhi āsana

Technique: Lie supine. Extend the hands backwards. Fold knees and raise the trunk. Bring legs and hands close by. Hold toes with hands and maintain the position (YMS-96).

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Therapeutic Advantage: ◆Helps bringing unity of prāṇa and apāna.

Phaṇīndrāsana

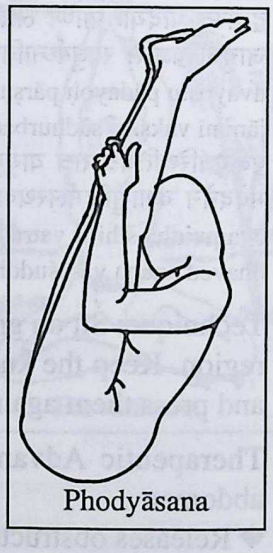
Phaṇīndrāsana

पादाभ्यां वेष्टयेत्कण्ठं करयोः संस्थितोन्मुखम् ।
फणीन्द्रं सर्वदोषघ्नं वोभूयात् सुखदं सदा ।।65।।
pādābhyāṃ veṣṭayet kaṇṭhaṃ karayoḥ saṃsthitonmukham
phaṇīndraṃ sarvadoṣaghnaṃ vobhūyāt sukhadaṃ sadā (HR. III 65)

Technique: Encircle the neck with both legs and place hands on ground. Face is raised a little upwards (HR-III.65).

Therapeutic Advantage: ◆ Assuages all disorder in humours.

Phodyāsana


Phodyāsana

दोऊ हाथ पग बाहर आनै गोडातरै कागसी ठानै ।
अंगुष्ट पिंडली लगता धरै चरण उभै अकासदिसी करे ।
पिष्टिरू कूला धरती लावै उदरसंकोच ऊर्ध ठहरावै ।
गोडा सीसभि थंमन करै इह विधि फोद्यासन धरै ।।123।।
देह विसाली नारहै रक्तपित्ती पुनि जाय।
फुंनसी गुंमरि आदि जौ नाना रोग नसाय ।।124।।
doū hātha paga bāhara ānai goḍātarai kāgasī ṭhānai
aṅguṣṭa piṅḍalī lagatā dharai caraṇa ubhai akāsadisī kare
piṣṭiru kūlā dharatī lāvai udarasaṅkoca ūrdha ṭhaharāvai
goḍā sīsabhi thambhana karai iha vidhi phodyāsana dharai
deha visālī nārahai raktapittī puni jāya
phuṅnasī guṃmari ādi jau nānā roga nasāya (JP.123-124)

Technique: Sit with legs extended on ground. Slowly raise the legs upward by catching hold of calves with two hands. By contracting the abdomen, raise the head up towards the knees (JP-123-124).

Therapeutic Advantage: ◆ Alleviates raktapitta, boils and many other diseases. ◆ Reduces excessive fats from the body.

Rudra āsana i

वाम चरनपरि दछिन राखै एक जुगति असीविधि दाखैं ।
वाम पगथली माहिली कोर दछिन कीजु बाहरिली वोर ।।

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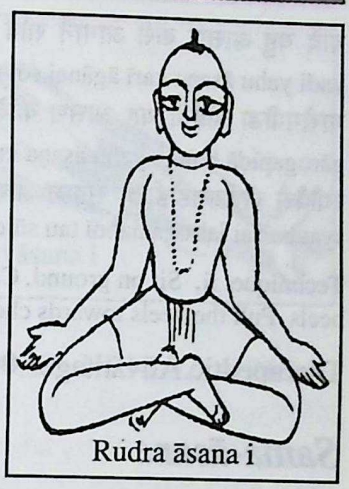
ऐसे दोउ देत मिलाई गोडा राखै आडेवाई ।
एडी मूलद्वारतरि देवै गोडा उपरि हस्त जो लेवे ।।228।।
इडा नाडि करि वाई गहे द्वादस मात्रा जो लो कहै ।
यथासक्ति कुंभक थिर धारे पुनह प्यंगुला वाय उतारे ।।
या विधि अष्ट प्राणायाम जु करै त्रिकुटीमध्य द्रिष्टि ले धरै ।
ग्रंथि अपानपरि जो कबै या आसन करि नासै सबै ।।230।।
vāma caranapari dachina rākhai eka jugati asīvidhi dākhaiṃ
vāma pagathalī māhilī kora dachina kīju bāharilī vora
aise dou deta milāī goḍā rākhai āḍevāī
eḍī mūladvāratari devai goḍā upari hasta jo leve
iḍā nāḍi kari vāī gahe dvādasa mātrā jo lo kahai
yathāsakti kumbhaka thira dhāre punaha pyaṅgulā vāya utāre
yā vidhi aṣṭa prāṇāyāma ju karai trikuṭīmadhya driṣṭi le dharai
granthi apānapari jo kabai yā āsana kari nāsai sabai (JP.228-230)


Rudra āsana i

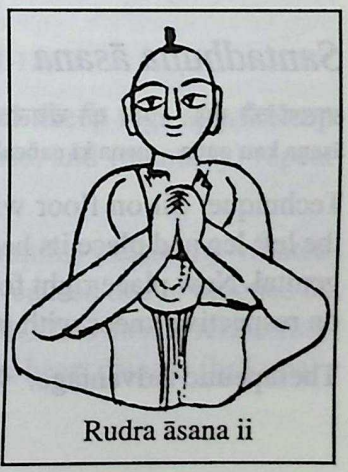
Technique: i. While sitting on ground, bend left leg at its knee and place left foot infront. Similarly bend the right knee also and put right foot on left in such a manner that the outer edge of right foot comes on inner edge of left foot and heels come one over the other. Sit with heels at the anus and spread the knees. Place hands on respective knees with palms upturned. Fix the gaze between eyebrows. Now inhale through iḍā nāḍī (left nostril) for 12 time units. Hold the breath (kumbhaka) so long as comfortably possible. Then exhale the air through piṅgalā nāḍī (right nostril). Thus continue doing such eight cycles. Fix the gaze at trikutī (centre of eyebrows) (JP-228-230; YMS-47).

Therapeutic Advantage:

◆ Relief to all obstacles on the path of apāna.

Rudra āsana ii

पगथली संपुट करि हाथस्यौ पग उचाई
pagathalī saṃpuṭa kari hāthasyau paga ucāī
पगाका अंगुठा दोउ लेऊ परलीकानी तालवै लगावै
pagākā aṅguṭhā dou leū paralīkānī tālavai lagāvai
पछै दोउ हाथ पगामाहे करि नीचै करि चीरै आणि
pachai dou hātha pagāmāhe kari nīcai kari cīrai āṇi
पगाकी आगल्यापर कांकसी करै दृष्टि नासा अग्र
pagākī āgalyāpara kāṅkasī karai dṛṣṭi nāsā agra
आसन कौगुण ऊद्र बिषै कही भाति कौ रोग होई
āsana kauguṇa ūdra biṣai kahī bhāti kau roga hoī


Rudra āsana ii

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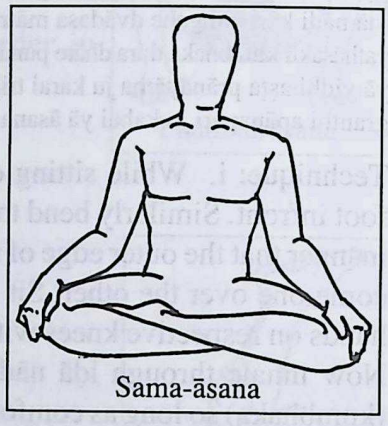
यदि यहु आसण करी आगानै सोवै जैअवरजाई
yadi yahu āsaṇa karī āgānai sovai jaiavarajāī
गारोगपीडा होईतौ यहु आसण करि मूलद्वार टेकि धरति
gārogapīḍā hoītau yahu āsaṇa kari mūladvara ṭeki dharati
स्यौबैसै जैरोगनहोई तौ सूइछा आसन करीबौ करै
syaubaisai jairoga nahoī tau sūichā āsana karībau karai (YMS.25)

Technique: ii. Sit on ground. Catch hold of respective feet by inserting hands below the pair of heels. Pull the heels towards chest. Eyes remain fixed at the tip of nose (YMS-25).

Therapeutic Advantage: ◆ Cures the disease of abdomen.

Sama-āsana

इदानीं गर्भिणीनां योगाभ्यासो यथा लघु ।
सुखप्रसवलाभाय प्रोच्यते प्राक्तने पथि ॥
idānīṃ garbhiṇīnāṃ yogābhyāso yathā laghu
sukhaprasavalāhbāya procyate prāktane pathi
दण्डपद्मभरद्वाजवीरवज्रसमानि तु ।
आसनानि सदा कुर्यात् सुदीर्घैः रेचपूरकैः ॥
daṇḍapadmabharadvājavīravajrasamāni tu
āsanāni sadā kuryāt sudīrghaiḥ recapūrakaiḥ

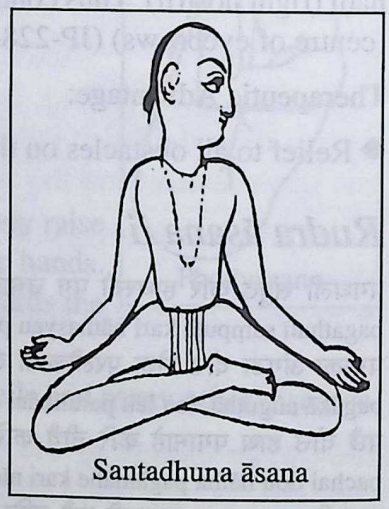

Sama-āsana

Technique: It is a simple cross-legged position wherein one sits on ground by keeping the body straight. One is supposed to practise prolonged recaka and pūraka.

Therapeutic Advantage : It has been suggested in YRah.VI.8,10 for pregnant women.

Santadhuna āsana

आसण कौ गुण – मन की चंचलता मीटै ।
āsaṇa kau guṇa - mana kī cañcalatā mīṭai


Santadhuna āsana

Technique: Sit on floor with legs extended. Bend the left leg and place its heel at the right side of the genital. Now place right foot over left. Place hands on respective knees with palms upturned (YMS-109).

Therapeutic Advantage: ◆ Overcomes fickleness of mind.

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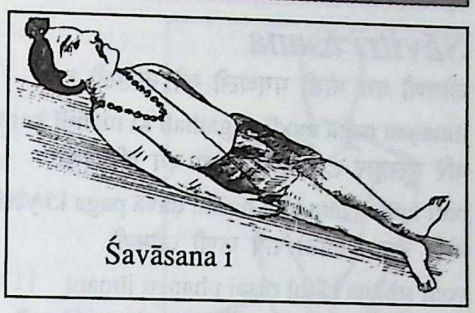
Śavāsana

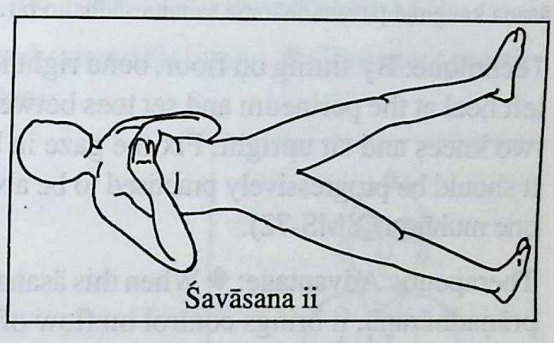

Śavāsana i

उत्तानं शववद्भूमौ शयनं तच्छवासनम् ।
शवासनं श्रान्तिहरं चित्तविश्रान्तिकारकम् ।।32।।
uttānaṃ śavavad bhūmau śayanaṃ tacchavāsanam
śavāsanaṃ śrāntiharaṃ cittaviśrāntikārakam (HP (K).I.32)

Technique: i. Lie supine on ground like a corpse with hands and legs kept at comfortable distance (HR-III.76; HP-I.32; YSC-II.46.27; HPJ-I.32; HP10ch. II.18; YuB.VI.21; GhS.II.19; BrYs-III.24).

Therapeutic Advantage:
◆ Removes physical fatigue ◆ Offers relief to mind.

Śavāsana ii


Śavāsana ii

अथ चित्तविश्रान्तौ शवासनम्
उत्तानमूर्व्यां शयनं विधाय
प्रसार्य पादौ करसम्पुटं हृदि ।
atha cittaviśrāntau śavāsanam
uttānamūrvyāṃ śayanaṃ vidhāya
prasārya pādau karasampuṭaṃ hṛdi
नासाग्र आधाय दृशं स्मरन् शिवं
पृष्ठोत्थितिर्यत्र शवासनं हि तत् ।।11।।
nāsāgra ādhāya dṛśaṃ smaran śivaṃ
pṛṣṭhotthitiryatra śavāsanaṃ hi tat
शवासनं हृत्कुपितवातग्रन्थिविभेदकम् ।
सर्वासनश्रान्तिजित् हृत्श्रमघ्नं योगिसौख्यदम् ।।12।।
śavāsanaṃ hṛtkupitavātagranthivibhedakam
sarvāsanaśrāntijit hṛtśramaghnaṃ yogisaukhyadam (HTK.VII.11-12)

Technique: ii. Lie down in supine position on ground. Keep legs apart. Keep hands folded on chest. Eyes are fixed at the tip of nose, and (mentally) repeat Śiva (HTK-VII.11-13; HSC-p.31).

Therapeutic Advantage: ◆ Overcoming obstacles (granthi) caused by vitiated vāta at the chest. ◆ Relief from general fatigue, fatigue caused due to practice of prāṇāyāma, strain caused by practice of various āsanas. ◆ Offers mental relaxation. ◆ A yogī draws peace through śavāsana. ◆ Relief from heart disease (hṛtkopa). JM fol.13-14 calls it maḍā āsana.

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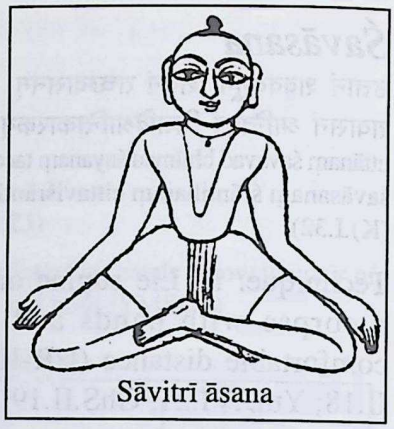
Sāvitrī āsana

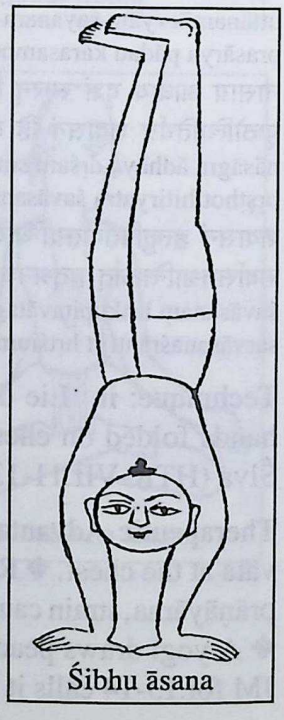

Sāvitrī āsana

जीमणौ पग मोडी पगथली की माहिली कोर
jīmaṇau paga moḍī pagathalī kī māhilī kora
परि मूलद्वार टेकी बैसै डावा पग की येडी
pari mūladvāra ṭekī baisai ḍāvā paga kī yeḍī
योनि स्थान काठी राषै फणौ जीमणी
yoni sthāna kāṭhī rāṣai phaṇau jīmaṇī
जंघमाहिली कानी लगावै हस्थ गोडा परि राषै
jaṅghamāhilī kānī lagāvai hastha goḍā pari rāṣai
षवा संजुगति सारो सरिर सम राषै
ṣavā saṅjugati sāro sarira sama rāṣai
चढतो चढतो महूरत ऐक साधै द्रिष्टि कौ त्रकौटी
caḍhato caḍhato mahūrata aika sādhai driṣṭi kau trakauṭī
आसण कौगुण पवनधारण सहैत साधैतो बिरजिबंध होई
āsaṇa kauguṇa pavanadhāraṇa sahaita sādhaito birajibandha hoī

Technique: By sitting on floor, bend right leg and set right foot below anus. Place left heel at the perineum and set toes between right thigh and calf. Place hands on two knees and sit upright. Fix the gaze in between the eyebrows.
It should be progressively practised to be able to maintain for one muhūrta (YMS-72).

Therapeutic Advantage: ◆ When this āsana is practised with prāṇadhāraṇā, it brings control on flow of semen.

Śibhu āsana


Śibhu āsana

दोउ पग जोडी माहि गूलफ मिलाई ऊभौ हौय दोउ हाथ जोडि संपूट करै आकास दिस सुधो पसारै मंस्तग षवाचि राषै द्रिष्टि त्रिकुटी आसन सु तेज बधै
dou paga joḍī māhi gūlapha milāī ūbhau hauya dou hātha joḍi saṃpūṭa karai ākāsa disa sudho pasārai mastaga ṣavāci rāṣai driṣṭi trikuṭī āsana su teja badhai

Technique: Place palms firmly on ground. Raise whole body up with support of hands alone. Legs are stretched towards the sky. Eyes are fixed between eyebrows. (YMS-88)

Therapeutic Advantage:
◆ Enhances energy (tejas) in the body.

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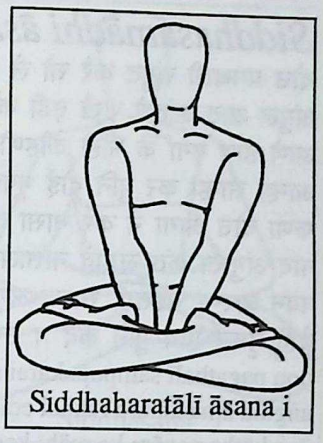
Siddhaharatālī āsana I

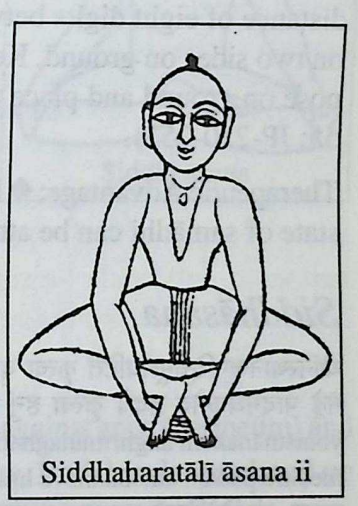

Siddhaharatālī āsana i

प्रथमं पदमआसन को करे हस्त दोउ गोडा संधि धरै ।
उभे हथेले भू धरि राखै पोहचा गोड संधिमै दाखै ।।330।।
prathamaṃ padama āsana ko kare hasta dou goḍā saṁdhi dharai
ubhe hathele bhū dhari rākhai pohacā goḍa sandhimai dākhai
पिष्टि हथेली की है जहां आसन लगवा राखै तहां ।
नासाद्रिष्टि अचल ठहरावै सिद्ध हरताली नाम कहावै ।।331।।
piṣṭi hathelī kī hai jahāṃ āsana lagavā rākhai taḥām
nāsādriṣṭi acala ṭhaharāvai siddha haratālī nāma kahāvai
या आसनसो देहमें सदा रहे आनंद ।
नित्यप्रत्य साधन करे कटे रोग के फंद ।।332।।
yā āsanaso dehameṃ sadā rahe ānanda
nityapratya sādhana kare kaṭe roga ke phanda

Technique: First adopt Padmāsana by crossing the legs. Insert both hands through knees and place them on ground. Fix the gaze at the nose (JP-330-332).

Therapeutic Advantage: ◆ Makes the body cheerful (lively). ◆ Consistent practice of this averts all possibilities of diseases.

Siddhaharatālī āsana II


Siddhaharatālī āsana ii

पगथली संपुट करि आगुल्या कौ संपूट करै
pagathalī saṃpuṭa kari āgulyā kau saṃpūṭa karai
माही षुलो राषै दोऊ हाथा की कागसी करि
māhī ṣulo rāṣai doū hāthā kī kāgasī kari
पगथल्या की बारिली कौर राषी येडी धरती टेकै
pagathalyā kī bārilī kaura rāṣī yeḍī dharatī ṭekai
माहिली कौर पगथल्या की मेढु लगावै
māhilī kaura pagathalyā kī meḍhu lagāvai
द्रिष्टि नासाअग्र आसण कौगुण सिसिन बाई रूकै
driṣṭi nāsā agra āsaṇa kauguṇa sisina bāī rukai

Technique: ii. While sitting on ground with legs spread in front, bring heels together. Keep toes slightly separated. Keep knees spread to sides. Interlock the fingers and place it under the feet. Press heels against the generative organ. Fix the eyes at nose-tip (YMS-64).

Therapeutic Advantage: ◆ Brings control over (relieves) vitiated vāyu located at generative organ.

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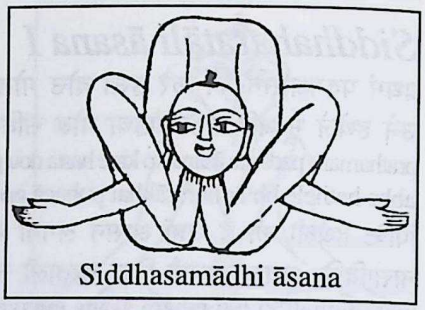
Siddhasamādhi āsana


Siddhasamādhi āsana

दोउ पगथली संपुट करै सो ले आगा मे धरै ।
अंगुल आठ आंतरो राखै एडी को अैसे विधि दाखै ।।250।।
आणे हाथ पगां के माही कौहणी सहित तलाया ताई ।
आम्हा साम्हा कर पुनि दोई भूपर राखै सुधा सोई ।।251।।
फणा दोउ आगा ने करे नासा को भू उपरि धरै ।
पाद अंगुष्टा कंठ लगावे नासाअग्र दिष्ट ठहरावै ।।252।।
पवन धारणा सहतयौ साध्या लगावै समाधि ।
देही नृमल होय मुनि कदे न उपजै व्याधि ।।253।।

dou pagathalī saṃputa karai so le āgā me dharai
aṅgula āṭha āṅtaro rākhai eḍī ko aise vidhi dākhai
āṇe hātha pagāṃ ke māhī kauhaṇī sahita talāyā tāī
āmhā sāmhā kara puni doī bhūpara rākhai sudhā soī
phaṇā dou āgā ne kare nāsā ko bhū upari dharai
pāda aṅguṣṭā kaṇṭha lagāve nāsā agra diṣṭa ṭhaharāvai
pavana dhāraṇā sahata yau sādhyā lagāvai samādhi
dehī nṛmala hoya muni kade na upajai vyādhi

Technique: While seated on ground, bring soles of feet together by keeping little distance of eight digits between heels. Insert hands through legs and place them on two sides on ground. Keep palms facing upwards. Bend forward to touch the nose on ground and place toes at the throat. Fix the gaze at the nose-tip (YMS-55; JP-250-253).

Therapeutic Advantage: ◆ Makes the body pure. ◆ If practised with prāṇādhāraṇā, state of samādhi can be attained. ◆ One is not troubled by diseases.

Siddhāsana

योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेत्
मेढ्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् ।
yonisthānakam aṅghrimūlaghaṭitaṃ kṛtvā dṛḍhaṃ vinyaset
meḍhre pādam athaikameva hṛdaye kṛtvā hanuṃ susthiram
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद् भ्रुवोरन्तरम्
ह्येतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ।।35।।
sthāṇuḥ saṃyamitendriyo'caladṛśā paśyed bhruvorantaram
hyetan mokṣakapāṭabhedajanakaṃ siddhāsanaṃ procyate
चतुरशीतिपीठेषु सिद्धमेव सदाभ्यसेत् ।
द्वासप्ततिसहस्राणां नाडीनां मलशोधनम् ।।39।।
caturaśītipīṭheṣu siddhameva sadābhyaset
dvāsaptatisahasrāṇāṃ nāḍīnāṃ malaśodhanam (HP(K)I.35,39)

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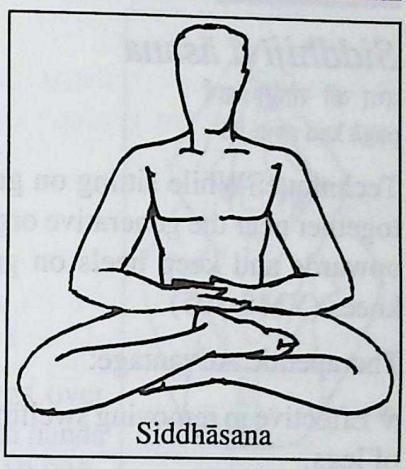
Technique: While sitting on floor, place one heel firmly against the perineum. Fix other foot above the generative organ. Place the hands on lap. Keep an upright posture. Fix the chin on chest and direct the gaze between two eyebrows (MtS-III.32-33; HP-I.35-39; HPJ-I.39; BrYs-III.9; YRah-V.24).

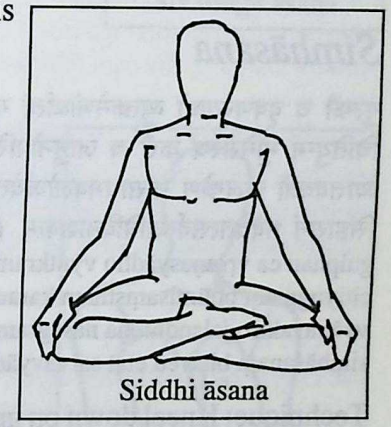


Siddhāsana

Therapeutic Advantage:

- Purifies 72000 nāḍīs of their impurities.
- Brings all kinds of success and offers relief from all disorders.
- One suffering from cardiac disease should consistently undertake practice of Siddhāsana. He should also consume fluids (YRah-V.24). This practice is conducive for Mokśa.

Siddhi āsana



Siddhi āsana

वाम पाद की एडी जानो सीवनिमधि तास कौं ठानौ ।
दछि पाद की एडी जोई मेढुमधि लगावै सोई ।।101।।
गोडा दोऊ हस्त जु धरै भूमै द्रिष्टि देह सम करै ।
सिधासन यह नाम कहावै याका गुण की कहत न आवै ।।102।।
सहस्त्रबहतरि नाडी जे मल तजि निर्मल होय ।
तीन बंध सहजै फुरै लहै उनमनी सोय ।।103।।

vāma pāda kī eḍī jāno sīvanimadhi tāsa kauṃ ṭhānau
dachi pāda kī eḍī joī meḍhumadhi lagāvai soī
goḍā doū hasta ju dharai bhūmai driṣṭi deha sama karai
sidhāsana yaha nāma kahāvai yākā guṇa kī kahata na āvai
sahastrabahatari nāḍī je mala taji nirmala hoya
tīna bandha sahajai phurai lahai unamanī soya (JP.101-103)

Technique: Sit on floor. Bend left leg and press its heel against anus (perineum) and generative organ with right heel. Keep a straight posture. Both hands are placed on knees. Eyes are fixed at the ground (YMS-49; JP-101-103).

Therapeutic Advantage:

- Purifies all 72000 nāḍis of their morbidities.
- Application of three Bandhas is made of simple. It also brings about the state of unmanī.
- YMS-49 says that this āsana controls apānavāyu.

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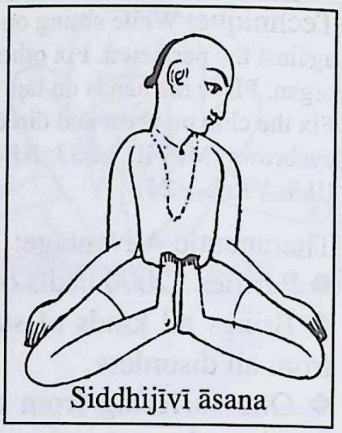
Siddhijīvī āsana

पगा कौ सोजो जाई
pagā kau sojo jāī

Technique: While sitting on ground, bring both soles together near the generative organ. Raise toes pointing upwards and keep heels on ground. Place hands on knees (YMS-105).

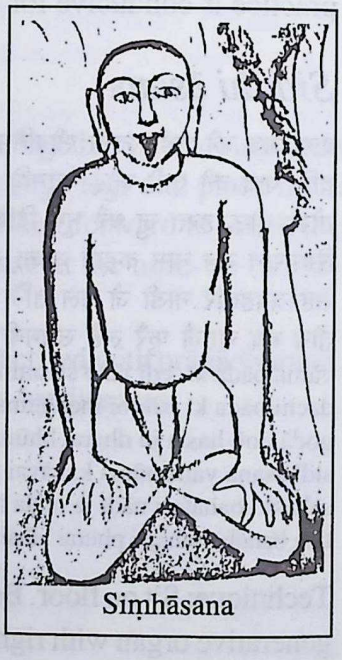

Siddhijīvī āsana

Therapeutic Advantage:

◆ Effective in removing swelling in legs. Strengthening of legs.

Siṃhāsana

गुल्फौ च वृषणस्याधो व्युत्क्रमेणोर्ध्वतां गतौ ।
चितियुग्मं भूमिसंस्थं करौ च जानुनोपरि ।।14।।
व्यात्तवक्त्रो जलन्ध्रेण नासाग्रमवलोकयेत् ।
सिंहासनं भवेदेतत्सर्वव्याधिविनाशकम् ।।15।।
gulphau ca vṛṣaṇasyādho vyutkrameṇordhvatāṃ gatau
citiyugmaṃ bhūmisaṃsthaṃ karau ca jānunopari
vyāttavaktro jalandhreṇa nāsāgramavalokayet
siṃhāsanaṃ bhaved etat sarvavyādhivināśakam


Siṃhāsana

Technique: Kneel down on ground and cross the ankles and place them under the scrotum on either side of perineum, left ankle on right and right ankle on left. Now, put the palms on knees and spread out the fingers. Apply Jālandhara bandha and open the mouth widely by sticking the tongue out. Fix the gaze at the tip of nose (GhS-II.14,15; MtS-III.13-15). MtS-III 13-15 calls it as Vyāghrāsana.

Therapeutic Advantage: ◆ Overcomes all diseases and toxins.
◆ Yci(G)-p.31 and HSC-p.31 recommend this āsana for relief from rheumatism (vātaroga).
◆ HTK-VII.14-16 says that it rids one of rheumatism, and toxicity.
◆ All Nāḍis function properly.
◆ Hands and legs remain slim.

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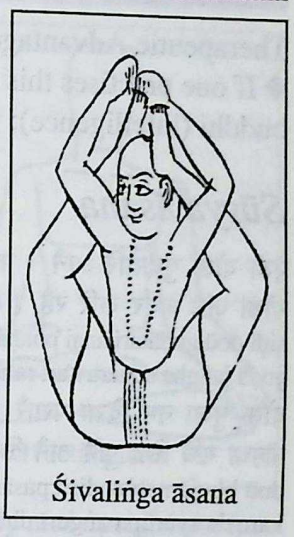
Śivaliṅga āsana

दोउ पाव सीसपरि आनै फुनि एक जुगति और ताहां ठानें ।
दोउ पगके अंगुष्ट जोऊ तिनपरि मूठी कर की दोउ ।।233।।
dou pāva sīsapari ānai phuni eka jugati aura tāhāṃ ṭhāneṃ
dou pagake aṅguṣṭa joū tinpari mūṭhī kara kī dou
तला उपरी धरै जु आन भूपरि रहै मूल के पानि ।
नासा अग्र द्रिष्टि ठहरावै सकल रोग नासको पावै ।।234।।
talā uparī dharai ju āna bhūpari rahai mūla ke pāni
nāsā agra driṣṭi ṭhaharāvai sakala roga nāsako pāvai


Śivaliṅga āsana

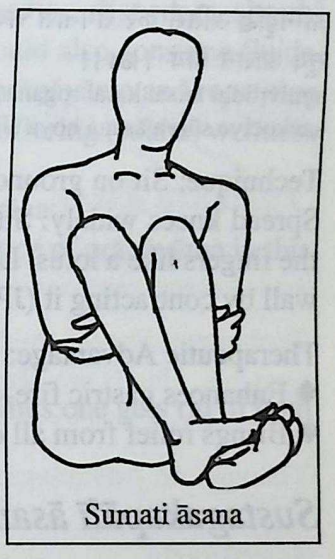
Technique: While sitting on floor, raise both legs over the head with the help of hands. Hold the toes with hands forming fists. Direct the gaze at the tip of nose (JP-233-234).

Therapeutic Advantage:

◆ Alleviates all diseases.

Sumati āsana

मूलद्वारि धरती परि ठाने डावा पगपरि दछ पद आने ।
डाई पाखती को ले आवै हाथ एक अंतर ठहरावै ।।333।।
mūladvāri dharatī pari ṭhāne ḍāvā pagapari dacha pada āne
ḍāī pākhatī ko le āvai hātha eka aṅtara ṭhaharāvai
दोऊ एडी टेके अैसै आडो वाई राखो तैसै ।
फणा जुगम उभा कर राखै गोडा दोउ उभा दाखै ।।334।।
doū eḍī ṭeke aisai āḍo vāī rākho taisai
phaṇā jugama ubhā kara rākhai goḍā dou ubhā dākhai
गोडातरै हाथ करि रहै आम्ही साम्ही कोहणी गहै ।
नासाद्रिष्टि अचल पर राखै आसन सुमति नाम सो भाखै ।।335।।
goḍātarai hātha kari rahai āmhī śamhī kohaṇī gahai
nāsādriṣṭi acala para rākhai āsana sumati nāma so bhākhai
पवन धारणा सहित जो आसन साधै एहि ।
विमल बुधि होय तासकी रोगरहित पुनि देह ।।336।।
pavana dhāraṇā sahita jo āsana sādhai ehi
vimala budhi hoya tāsakī rogarahita puni deha


Sumati āsana

Technique: In sitting position, place right foot on left foot and turn the feet towards left side. Toes are raised. Hands are crossed under the knees to hold opposite elbows. One remains motionless with nasal gaze (JP-333-336).

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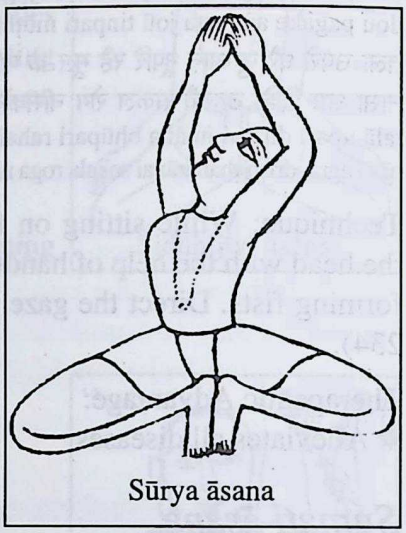
Therapeutic Advantage:

◆ If one practises this āsana alongwith prāṇadhāraṇā, one enjoys purification of buddhi (intelligence); which turns the body free from diseases.

Sūrya āsana

ऐडी दोऊ गुदातरि आनै । फणा पाणि बैठक पुनि ठानै ।।
गोडा जंघ अधर करि रहै । आडे वाय इसी विध गहै ।82।।
aiḍī doū gudātari ānai phaṇā pāṇi baiṭhaka puni ṭhanai
goḍā jaṅgha adhara kari rahai āḍe vāya isī vidha gahai
दोऊ भुजा नभ दिसा पसारै । कमल स्वरूप अंगुरी धारै ।।
पौहचा मधि छिद्र पुनि ठानै।छिद्र विखै पुनि द्रिष्टि जु आनै।।83।।
doū bhujā nabha disā pasārai
kamala svarūpa aṅgurī dhārai
pauhacā madhi chidra puni ṭhānai chidra vikhai puni
driṣṭi ju ānai
अग्निवृद्धि अतिसै करै रोगनास सब होय । उदर उलटि संकोचिये
सूर्य आसन होय ।।84।।
agnivṛddhi atisai karai roganāsa saba hoya udara ulaṭi
saṅkociye sūrya āsana hoya (JP.82-84)



Sūrya āsana

Technique: Sit on ground. Join the feet together and keep heels under the anus. Spread knees widely. Sit straight. Raise both hands over the head and arrange the fingers like a lotus. Look through the holes of fingers. Retract the abdominal wall by contracting it (JP-82-84; YMS-37).

Therapeutic Advantage:

◆ Enhances gastric fire.

◆ Brings relief from all diseases.

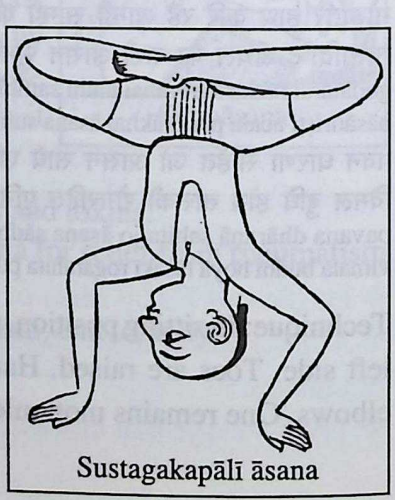
Sustagakapālī āsana

आसण कौ गुण कपाल आछौ होई
āsaṇa kau guṇa kapāla āchau hoī (YMS.97)

Technique: In kneel down position, lower the head on ground and place palms on ground for support. Raise the whole body on head. Now cross the legs in this position (YMS-97).

Therapeutic Advantage:

◆ Purifies the forehead region.



Sustagakapālī āsana

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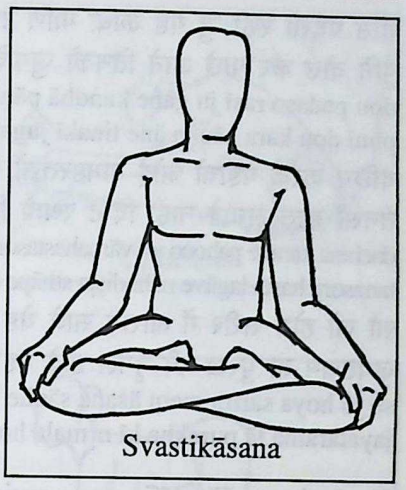
Svastikāsana


Svastikāsana

जानूर्वोरन्तरे सम्यग्धृत्वा पादतले उभे ।
समकायः सुखासीनः स्वस्तिकं तत्प्रचक्षते ।।95।।
jānūrvor antare samyag dhṛtvā pādatale ubhe
samakāyaḥ sukhāsīnaḥ svastikaṃ tat pracakṣate
अनेनविधिना योगी मारुतं साधयेत्सुधीः ।
देहे न क्रमते व्याधिस्तस्य वायुश्च सिद्ध्यति ।।96।।
anena vidhinā yogī mārutaṃ sādhayet sudhiḥ
dehe na kramate vyādhis-tasya vāyuśca siddhyati (ŚS-III. 95-96)

Technique: While sitting on ground, cross both the legs in such a way that both feet place properly between opposite thighs and shanks. Keep a steady and upright posture (HSC-p.39; HTK-VII.44; YRah-I.73;V.24).

Therapeutic Advantage: ◆ One suffering from cardiac disorders should consistently undertake practice of Svastikāsana. He should also consume fluids. This āsana is recommended for practice of ṣaṭkarmas, prāṇāyāma and repetition of mantras. ◆ Brings relief from anxiety, tiredness, thus offering (sukha) wellness and śānti (mental) peace.
◆ Brings stability of mind. ◆ Balances movement of prāṇa.
Therapeutic Advantage: ◆ ŚS-III.95-96 states that practice of prāṇāyāma in this āsana prevents all physical disorders, and
ii. also Prāṇa is controlled.
YAs-154-16 recommends Japa of Jīna in this posture.
One should practise meditation (dhyāna) in this āsana. Thus one gets rid of both ādhi and vyādhi (diseases) (JP-50-52).

Tapakāra-āsana

प्रथम हिंडोल नखरो करावै ताके मध्य रासि लटकावे ।
दोउ बांह विचि रासि सु आनें दछिन कंध तासपरि ठानें ।।179।।
prathama hiṇḍola nakharo karāvai tāke madhya rāsi laṭakāve
dou bāṃha vici rāsi su āneṃ dachina kandha tāsapari ṭhāneṃ
दोउ पद नभदिसि पसारै रसीमध्य सब तन को धारै ।
एक पिष्ट एक उदरही दिसा अैसे विधि राखै दोउ रसा ।।180।।
dou pada nabhadisi pasārai rasīmadhya saba tana ko dhārai
eka piṣṭa eka udarahī disā aise vidhi rākhai dou rasā

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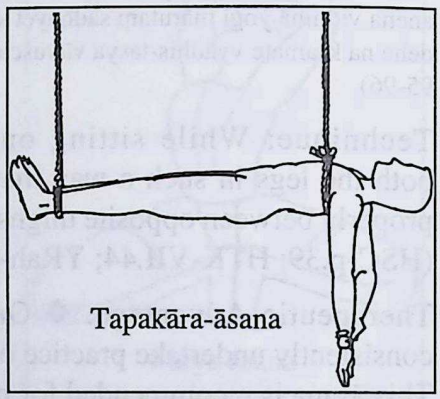
दोउ पदसो रसी जु गहे कांधा पाणि रसी परि रहे ।
पुनि दोउ कर पाछे आने तिनकी जुगति असी विधि ठाने ।।181।।
dou padaso rasī ju gahe kaṅdhā pāṇi rasī pari rahe
puni dou kara pāche āne tinakī jugati asī vidhi ṭhāne
दछिन करके पहोचो जोई वामहस्तसों पकरै सोई ।
तनसों हस्त लगावे नाही दिष्ट स्थापे त्रिकुटी मांही ।।182।।
dachina karake pahoco joī vāmahastasoṃ pakarai soī
tanasoṃ hasta lagāve nāhī diṣṭa sthāpe trikuṭī māṃhī
सो जो होय सरीर में आसन साधे येह ।
जयतराम ता पुरख की नृमल होवे देह ।।183।।
so jo hoya sarīra meṃ āsana sādhe yeha
jayatarāma tā purakha kī nṛmala hove deha

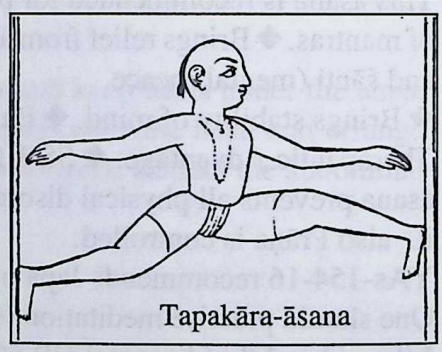

Tapakāra-āsana

Technique: First fix up a swing. Tie up a rope in it. Hook up the loops of a rope and keep the body horizontally hanging in air. Right hand ties left hand behind the back. Fix the gaze at the middle of the eyebrows (JP-179-183).

Therapeutic Advantage: ◆ Purifies the body

Tipakāra āsana

आसण कौ गुण सरिर कौसो जाई
āsaṇa kau guṇa sarira kauso jāī


Tapakāra-āsana

Technique: Spread the legs sideward as far as possible. Hands are also stretched at the sides over respective legs (YMS-104).

Therapeutic Advantage: ◆ One gets rid of swelling in the body.

Ugrāsana

प्रसार्यचरणद्वन्द्वं परस्परमसंयुतम् ।
स्वपाणिभ्यां दृढं धृत्वा जानूपरि शिरोन्यसेत् ।
prasārya caraṇa-dvandvaṃ parasparam asaṃyutam
svapāṇibhyāṃ dṛḍhaṃ dhṛtvā jānūpari śironyaset
आसनोग्रमिदं प्रोक्तं भवेदनिलदीपनम् ।
देहावसानहरणं पश्चिमोत्तानसंज्ञकम् ।
āsanogram idaṃ proktaṃ bhaved anila-dīpanam
dehāvasāna-haraṇaṃ paścimottāna-saṅjñakam

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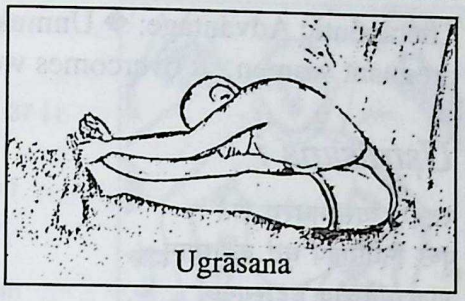
य एतदासनं श्रेष्ठं प्रत्यहं साधयेत्सुधीः ।
वायुः पश्चिममार्गेण तस्य सञ्चरति ध्रुवम् ।।92।।
ya etadāsanaṃ śreṣṭhaṃ pratyahaṃ sādhayet sudhīḥ
vāyuḥ paścimmārgeṇa tasya sañcarati dhruvam

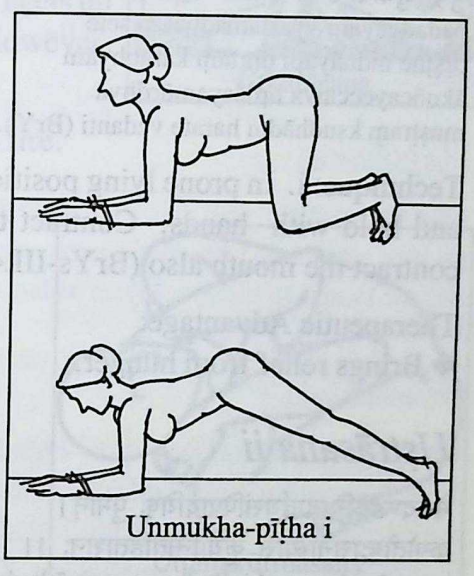
Technique: Same as paścimatāna āsana (ŚS-III.92).

Therapeutic Advantage: ◆ Enhances gastric fire, ◆ Overcomes physical fatigue.


Ugrāsana

Unmukha-pīṭha i

इदानीं गर्भिणीनां योगाभ्यासो यथा लघु ।
सुखप्रसवलाभाय प्रोच्यते प्राक्तने पथि ॥ YRah.VI.8
idānīṃ garbhiṇīnāṃ yogābhyāso yathā laghu
sukhaprasavalāhbāya procyate prāktane pathi
दण्डपद्मभरद्वाजवीरवज्रसमानि तु ।
आसनानि सदा कुर्यात् सुदीर्घैः रेचपूरकैः ।। YRah.VI.10
daṇḍapadmabharadvājavīravajrasamāni tu
āsanāni sadā kuryāt sudīrghaiḥ recapūrakaiḥ
ऊर्ध्वे च जानुनी कृत्वा शयित्वोर्ध्वमुखं तथा ।
उत्थाप्य हस्तौ तिष्ठेत्तु पीठ उन्मुखनामके । YRah.VI.18
ūrdhve ca jānunī kṛtvā śayitvordhvamukhaṃ tathā
utthāpya hastau tiṣṭettu pīṭha umnukhanāmake


Unmukha-pīṭha i

Technique: Lie on ground in supine position. Bend the knees and then raise them. Place the palms on floor and raise the trunk also up (YRah.VI.18).

Unmukha-pīṭha ii

भून्यस्तौ जानुनी हस्तौ चतुष्पदमवाङ्मुखम् ।
उत्थापिताङ्घ्रियुगलकटिस्थलमभिरुका ॥ YRah.VI.17
bhūnyasatau jānunī hastau catuṣpadamavāṅmukham
utthāpitāṅghriyugalakaṭisthalamabhirukā

Technique: Another variety of this āsana is described in YRah.VI.17 which is to be practised while lying in prone position.
Lie in prone position. Place forearms and feet on ground. Raise the trunk and head towards sky taking support from elbows and knees or toes.

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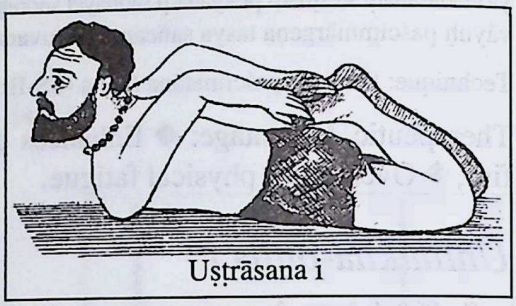
Therapeutic Advantage: ◆ Unmukha-pīṭha has been developed by Gārgī for pregnant women. It overcomes weakness and offers strength.

Uṣṭrāsana i


Uṣṭrāsana i

पदद्वयं व्यस्तमधश्च शेते
पृष्ठे निधायापि धृतं कराभ्याम् ।
आकुञ्चयेच्चैव हृदास्यमूर्ध्व
मुष्ट्रं क्षुधादीन्हरते वदन्ति ।।48।।
padadvayaṃ vyastamadhaśca śete
pṛṣṭhe nidhāyāpi dhṛtaṃ karābhyām
ākuñcayeccaiva hṛdāsyamūrdhva
muṣṭraṃ kṣudhādīn harate vadanti (BrYs. III.48)

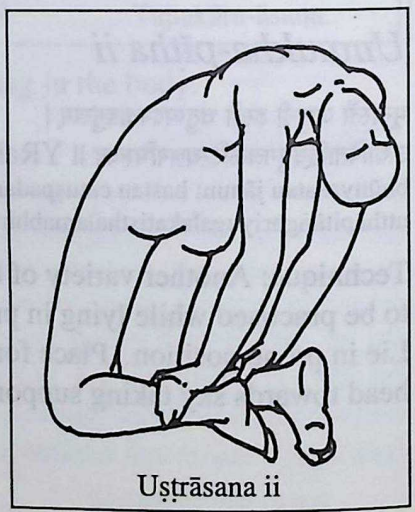
Technique: i. In prone lying position fold legs and place them towards the back and hold with hands. Contract the abdomen vigorously. Raise the head and contract the mouth also (BrYs-III.48).

Therapeutic Advantage:
◆ Brings relief from hunger.

Uṣṭrāsana ii

मेरुदण्डग्रन्थिदार्ढ्यसंपिपादयिषुः पुमान् ।
कपोतोष्ट्रासनाभ्यासं कुर्यान्मितहिताशनः ।।
merudaṇḍa granthi dārḍhyasaṃpipādayiṣuḥ pumān
kapotoṣṭrāsanābhyāsaṃ kuryānmitahitāśanaḥ

Technique: Though YRah-V.21 makes a mention of this āsana, it does not describe it. An illustration of this āsana has been given in the published text of Yoga Rahasya which may be described as follows:
Stand on knees and keep shanks on ground. Bend backward and hold ankles with respective hands. Keep hands straight and bend the head backward by pushing the belly upwards.


Uṣṭrāsana ii

Therapeutic Advantage: ◆ Strengthen the spine and spinal cord (YRah-V.21).

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Utkaṭāsana

युजास्फिजोः स्थीयत ऊर्ध्वजानुयत्रासने पादतलद्वयोपरि ।
स्निग्ध्यांमनागुत्तरकन्धरिण्यामस्पृश्य पीठं स्मृतिमुत्कटाख्यम् ।।37।।
अस्मिन् जालन्धरे सति वह्निदीपनं भवतीति संकेतः
yujāsphijoḥ sthīyata ūrdhvajānu-yatrāsane pādataladvayopari
snigbhyāṃmanāg-utturakandhariṇyām-aspṛśyapīṭhaṃ
smṛtimutkaṭākhyam
asmina jālandhare sati vahnidīpanaṃ bhavatīti saṅketaḥ

Utkaṭāsana

Technique: Place toes on ground and raise the heels up and place the buttocks on them (HSC-47). However, the description is not clear.

Therapeutic Advantage: ◆ Enhances gastric fire.

Uttānakūrmāsana

दोर्भ्यां निबध्य सुदृढं गलपार्श्वमूर्ध्व–
यत्कुक्कुटासनगतो भुवि साधु शेते ।
dorbhyāṃ nibadhyasudṛḍhaṃ galapārśvamūrdhva
yatkukkuṭāsanagato bhuvi sādhu śete
उत्तानमेव गलके कृतजालबन्ध
उत्तानकूर्ममिदमग्निकरं गदघ्नम् ।।17।।
uttānamevagalake kṛtajālabandha
uttānakūrmam idam agnikaraṃ gadaghnam
अजीर्णमामंस्यति जायमानकज्वरादिरुग्रन्थिविभेदि चैतत् ।।19।।
ajīrṇam āmaṃsyati jāyamānaka-jvarādirugranthi vibhedi caitat (HSC-p.32)

Uttānakūrmāsana

Technique: Adopt kukkuṭāsana. By inserting arms between thighs and knees catch hold of the neck with hands. Lie on floor (HSC-p.32).

Therapeutic Advantage:
◆ Relief from fever, and such other diseases. ◆ It enhances gastric fire which consequently digests āma (toxic undigested food residue).

Uttānaśikhipīṭhaka

जङ्घोरुबलहीनश्चेत् उत्तानशिखिपीठकम्
अप्रमत्तः प्रकुर्वीत भुक्तेः प्राग्विजितेन्द्रियः
janghorubalahīnaścet uttānaśikhipīṭhakam
apramattaḥ prakurvīta bhukteḥ prāgvijitendriyaḥ

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Technique: Uttānaśikhipīṭha of YRah -II.23; V.23; I.50 mentioned in this text is same as Uttānamayūrāsana.

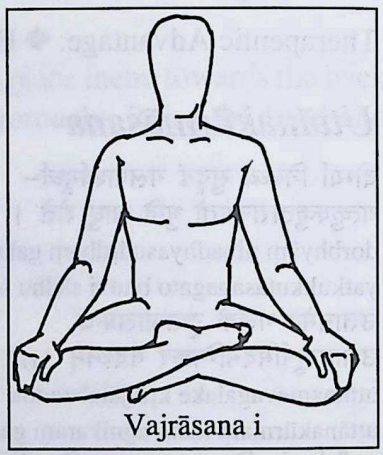
Lie supine. Raise the buttocks up and support them with hands placed at the waist. Elbows bear the weight of the body. Chin presses at the throat (YRah-V.23).

Uttānaśikhipīṭhaka

Therapeutic Advantage: ◆ One who feels weakness on thighs and knees should practise this āsana before taking meals.

Vajrāsana i

सव्येन कंदं परिपीड्य चान्यं पादं तु लिंगोपरि निक्षिपेच्च ।
वज्रं सदा प्राणजये च सिद्धं ग्रीवातनूमस्तसमस्तशस्तं ।।
savyena kaṅdaṃ paripīḍyacānyaṃ pādaṃ tu liṅgopari nikṣipecca
vajraṃ sadā prāṇajaye ca siddhaṃ grīvātanūm astasamastaśastaṃ


Vajrāsana i

Technique: Sit on floor with legs extended. Bend the left leg at the knee and place left heel pressing at the perineum. Now fold right leg also and put right foot over the organ of generation. Keep neck, trunk and head upright (YR-fol-2).

Therapeutic Advantage: ◆ Brings control on prāṇa.

Vajrāsana ii

इदानीं गर्भिणीनां योगाभ्यासो यथा लघु ।
सुखप्रसवलाभाय प्रोच्यते प्राक्तने पथि ॥ YRah.VI.8,
idānīṃ garbhiṇīnāṃ yogābhyāso yathā laghu
sukhaprasavalāhbāya procyate prāktane pathi
दण्डपद्मभरद्वाजवीरवज्रसमानि तु ।
आसनानि सदा कुर्यात् सुदीर्घैः रेचपूरकैः ॥ YRah.VI.10
daṇḍapadmabharadvājavīravajrasamāni tu
āsanāni sadā kuryāt sudīrghaiḥ recapūrakaiḥ

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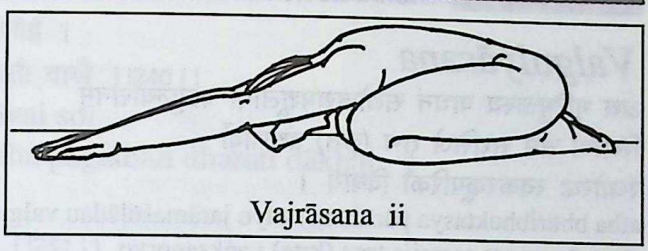


Vajrāsana ii

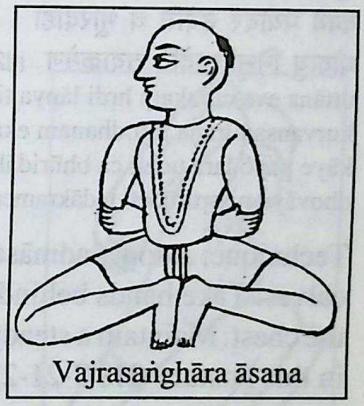
Technique: It has been mentioned in YRah.IV.73 and VI.10 but not described. The editor of the text has provided an illustration of this āsana technique of which is as follows:

One sits on heels by keeping the knees folded. One bends the head forward and touches the head on ground. Hands are stretched in-front on ground.

Therapeutic Advantage:

◆ It has been recommended for pregnant women for easy childbirth.

Vajrasaṅghāra āsana



Vajrasaṅghāra āsana

प्रथम फणा पाणि होय बैसे । दोउ एडी गूदा निवेसै ।।
गोडा ऊभा राखै थीर । आडे वाय पसारै धीर ।।79।।
prathama phaṇā pāṇi hoya baise dou eḍī gūdā nivesai
goḍā ūbhā rākhai thīra āḍe vāya pasārai dhīra
पृष्ट दिसी दोऊ कर आनै । तिनकी जुगत अैसीविध ठानै ।।
गहै परसपरि भुजा जु दोउ । कोहण्या लगती पकरै सोउ ।।80।।
pṛṣṭa disī doū kara ānai tinakī jugata aisīvidha ṭhānai
gahai parasapari bhujā ju dou kohaṇyā lagatī pakarai sou
जाडो कबहु ना लगे अवर फुटनी जाय ।
वज्रसंघार आसन यह जो दिन रात सधाय ।।81।।
jāḍo kabahu nā lage avara phuṭanī jāya
vajrasaṅghāra āsana yaha jo dina rāta sadhāya (JP.79-81)

Technique: Sit in long position on floor. Bend both legs at knees and join both soles of feet together. Turn the toes on ground and place heels under the anus by sitting on them. Keep both knees spread sideward. Wind the hands over the back and catch hold of opposite elbows with hands (YMS-36; JM-79-81).

Therapeutic Advantage:

◆ One who takes up practice of this āsana consistently, does not get effected by cold.

◆ Gives relief from carbuncles and joint pain etc.

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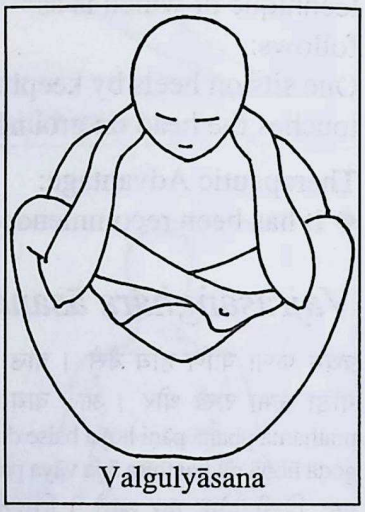
Valgulyāsana

अथ भूरिभुक्तस्य पाचनं सद्योजरामशूलादौ वल्गुल्यासनम्
स्थित्वा समं सरसिजे तृण (कृत) वंक्षणोर्वो
रंघ्रोरधः स्वकरकूपरिकौ विधाय ।
atha bhūribhuktasya pācanaṃ sadyo jarāmaśūlādau valgulyāsanam
sthitvā samaṃ sarasije tṛṇa (kṛta) vaṅkṣaṇorvo
raṅghryor-adhaḥ svakara kūparikau vidhāya
बद्ध्वोर्धपाणितल युग्मत उत्तमांग
पार्श्वगलस्य कलये उपरि प्रकामम् ।।20।।
baddhvordhapāṇitala yugmata uttamāṅga
pārśvaṃgalasya kalaye upari prakāmam
उत्तान एव चिबुकं हृदि लाप्य तिष्ठेत
कुर्वन्समीरण निरोधनमेकचित्तः ।
काये पयोदर उदेति च भूरिदाहो
धोवायु निसृतिरुदेति तदाक्रमेण ।।21।।
uttāna eva cibukaṃ hṛdi lāpya tiṣṭhet
kurvansamīraṇa nirodhanam ekacittaḥ
kāye payodara udeti ca bhūridāho'
dhovāyu nissṛtirūdeti tadākrameṇa (HSC p.33, 20-22)

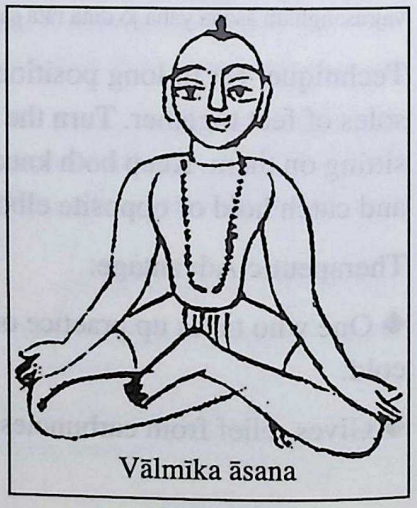

Valgulyāsana

Technique: Adopt padmāsana. Insert the forearms upto elbows through thighs and calves. Take hands behind the neck and catch hold of the neck. Press the chin at the chest. Maintain a steady position. Practise prāṇāyāma with concentrated mind in this posture (HSC-21-22).

Therapeutic Advantage: ◆ This āsana is recommended for overcoming fever. ◆ Steady practice of this āsana brings relief from high fever.
◆ Enhances gastric fire so as to digest even excess consumption of food. ◆ Releases the vitiated apāna vāyu.

Vālmīka āsana

डावा पगकी पगथली पुनि एडी है जोय ।
फणां दिसी मेद्र दक्षिण आणि लगावे सोय ।।239।।
ḍāvā pagakī pagathalī puni eḍī hai joya
phaṇāṃ disī meḍhra dachiṇa āṇi lagāve soya


Vālmīka āsana

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दछि पाद की एडी जोई बाई नली लगावै सोई ।
अंगुष्ट गोडां लगता राखे पुनह पगथली धरती दाखै ।।240।।
dachi pāda kī eḍī joī bāī nalī lagāvai soī
aṅguṣṭa goḍāṃ lagatā rākhe punaha pagathalī dharatī dākhai
हाथ उभै गोडां धरे द्रिष्टि त्रिकुटी माही ।
सो जो होवै पगनिमै सो छिन रहे जु नाही ।।241।।
hātha ubhai goḍāṃ dhare driṣṭi trikuṭī māhī
so jo hovai paganimai so china rahe ju nāhī

Technique: While sitting on ground, place left heel on right side of the generative organ and toes under the thigh. Similarly, arrange right heel on left side in such a way that the toes come close to left knee. Place hands on knees and fix the gaze between two eyebrows (JP-239-241).

Therapeutic Advantage:

◆ Overcomes swelling and other disorders in legs.

Varāha āsana

Varāha āsana

पगथली की माहिली कोर मिलाई फणा पाणि ऊकडु बैसे
pagathalī kī māhilī kora milāī phaṇā pāṇi ūkaḍu baise
एडी मूलद्वार नीचै राषै जांघ छीद्र अंगूल च्यारी अंत्र
eḍī mūladvāra nīcai rāṣai jāṅgha chidra aṅgūla cyārī aṅtra
हाथ दोउ कांधापरि आणि मौरा हथेली अंगुली काठी लगावै
hātha dou kāṅdhāpari āṇi maurā hathelī aṅgulī kāṭhī lagāvai
हाथ जोडी लगाई राषै द्रिष्टि नासाअग्र
hātha joḍī lagāī rāṣai driṣṭi nāsā agra
आसण कौ गुण अडिठ बण आदिदे गुबडा जाई
āsaṇa kau guṇa aḍiṭha baṇa ādide gubaḍā jāī

Technique: Sit on ground in squatting. Keep the feet together and heels set at the anus. Toes are kept apart. Keep knees raised as thighs press the abdomen. Bring palms together and thus joining hands take them together over the back. Fix the gaze at the nose (YMS-76).

Therapeutic Advantage:

◆ Brings relief from internal ulcer (or boil), and hump of the back.

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Vijoga āsana

Vijoga āsana

गोडां वांणो ऊभौ होई गोडा आडा राखै दोई ।
दछि पादकै पाणि रहावै फणौ वाम गोडा ढिगि ल्यावे ।।210।।
goḍāṃ vāṅṇo ūbhau hoī goḍā āḍā rākhai doī
dachi pādake pāṇi rahāvai phaṇau vāma goḍā ḍhigi lyāve
कोर वारिली संधि भू टेके एडी वामपद संधि वसेखै ।
तामाही करि बाहरि आनें वामपदको फणों भू ठाने ।।211।।
kora vārilī saṅdhi bhū ṭeke eḍī vāmapada saṅdhi vasekhai
tāmāhī kari bāhari āneṃ vāmapadako phaṇoṃ bhū ṭhane
दोउ हाथसै अैसे करे दोउ नली पगकी पकरैं ।
अंगुली सब मांहा ने आनें अंगुष्ट ले बाहर को ठाने ।।212।।
dou hāthasai aise kare dou nalī pagakī pakaraiṃ
aṅgulī saba māṃhā ne āneṃ aṅguṣṭa le bāhara ko ṭhāne
सम सरीर नीकां ठहरावे ध्यान त्रिकुटीमध्य लगावै ।
होय अंजुक्ति धारणामाही या आसनसों सबै नसाही ।।213।।
sama sarīra nīkāṃ ṭhaharāve dhyāna trikuṭīmadhya lagāvai
hoya aṅjukti dhāraṇāmāhī yā āsanasoṃ sabai nasāhī
या आसन में किजिये विधिसो प्राणनिरोध ।
वाय गांठि छूटे तुरत घटमें उपजै बोध ।।214।।
yā āsana meṃ kijiye vidhiso prāṇanirodha
vāya gāṅṭhi chūṭe turata ghaṭameṃ upajai bodha (JP. 210-214)

Technique: Stand on knees. Bring right toe near the left knee at the back side. Similarly, bring left toe at the back of right knee. Take hold of shanks with hands turning them on backside in such a way that the thumbs come outside and other fingers inside. Fix the gaze between eyebrows (JP-210-214, YMS-40).

Therapeutic Advantage: ◆ One should practise Prāṇāyāṃa as prescribed in this āsana. It brings relief from knots (obstacles on the way of free flow) of prāṇa.

Viparītakaraṇa āsana

प्रथम सयन सूधो होय ठानें पग मिलाई अंमर दिसि तानै ।
बहुरि उर्ध्वको देह उचावै भूपरि मौरा पाणि रहावै ।।164।।
prathama sayana sūdho hoya ṭhāneṃ paga milāī aṃmara disi tānai
bahuri urdhvako deha ucāvai bhūpari maurā pāṇi rahāvai
दोउ पग पुनि अवर सरीर सूधा उरध सम्य राखै थीर ।
दोउ पगथली समता दाखै गगनदिसा सनमुख करि राखै ।।165।।
dou paga puni avara sarīra sūdhā uradha samya rākhai thīra
dou pagathalī samatā dākhai gaganadisā sanamukha kari rākhai

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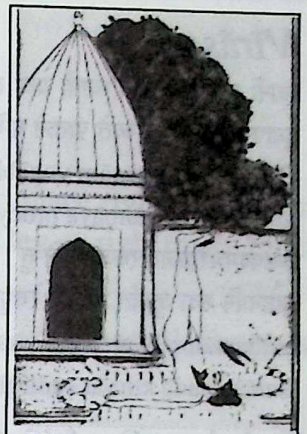
नीचा ने जुग हाथ पसारे भूसो लगत हथेली धारे ।
नासा अग्र द्रिष्टिको राखै सो विपरीति करन बुध भाखै ।।
सकल व्याधि नासक यह जानौ जठराग्निवृधि क्रत मानो ।।166।।
nīcā ne juga hātha pasāre bhūso lagata hathelī dhāre
nāsā agra driṣṭiko rākhai so viparīti karana budha bhākhai
sakala vyādhi nāsaka yaha jānau jaṭharāgnivṛdhi krata māno
(JP.164-166)

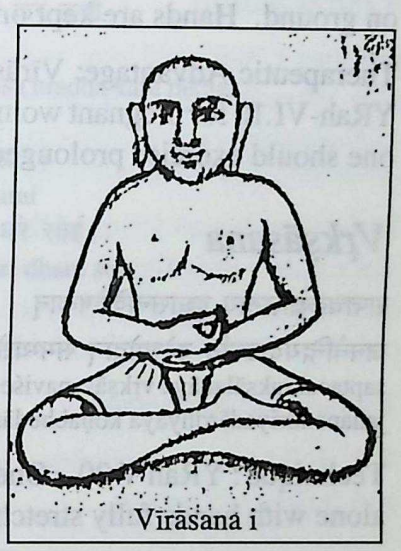

Viparītakaraṇa āsana

Technique: Lie supine on floor. Keep feet together. Raise both legs and trunk vertically. Body weight rests on shoulders and neck. Keep hands spread out on ground. Direct the gaze at the tip of the nose (JP-164-166; YMS-17).

Therapeutic Advantage:
- Alleviates all diseases.
- Enhances gastric fire.

Vīrāsana i

अथ मनःस्थैर्यकरं वीरासनम्
एकस्मिन्नुरुसंस्थितमेकं पादं चरेद्योगी ।
इतरस्मिन् ऊरूमिदं वीरासनमीरितं धीरैः ।18।।
atha manaḥ sthairya-karaṃ vīrāsanam
ekasminnurū-saṃsthitam-ekaṃ pādaṃ caredyogī
itarasmin ūrūmidaṃ vīrāsanam-īritaṃ dhīraiḥ
वीरासनमनःस्थैर्यकरमुत्साहवीर्यकृत् ।
लक्ष्यसन्धानजननं सुखासनमनामयम् ।19।।
vīrāsana-manaḥ sthairyakaram-utsāha vīryakṛt
lakṣyasandhāna-jananaṃ sukhāsanam-anāmayam


Vīrāsana i

Technique: Sit on ground. Fold one leg at knee and place its foot over opposite thigh. Now push another foot under the opposite thigh. It forms a comfortable sitting posture (HTK-VII.18-19).

Therapeutic Advantage:
- Brings stability of mind.
- Enhances enthusiasm and strength.
- Helps achieving targeted goal.
- Bring relief from diseases.

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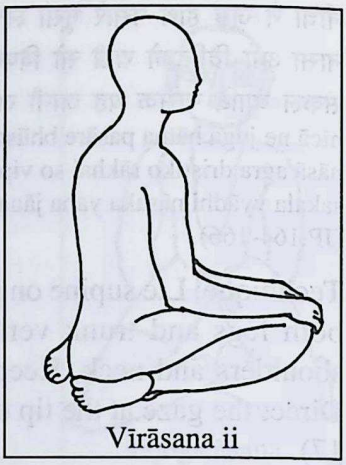
Vīrāsana ii

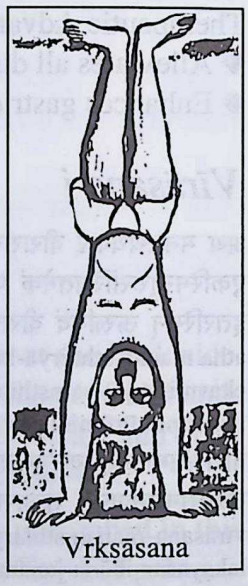

Vīrāsana ii

इदानीं गर्भिणीनां योगाभ्यासो यथा लघु ।
सुखप्रसवलाभाय प्रोच्यते प्राक्तने पथि ॥ YRah.VI.8,
idānīṃ garbhiṇīnāṃ yogābhyāso yathā laghu
sukhaprasavalāhbāya procyate prāktane pathi
दण्डपद्मभरद्वाजवीरवज्रसमानि तु ।
आसनानि सदा कुर्यात् सुदीर्घैः रेचपूरकैः ॥ YRah.VI.10
daṇḍapadmabharadvājavīravajrasamāni tu
āsanāni sadā kuryāt sudīrghaiḥ recapūrakaiḥ

Technique: One folds the legs at knees while keeping the feet by the sides of the hips. Bottoms are placed on ground. Hands are kept on knees. Body is kept straight.

Therapeutic Advantage: Vīrāsana has been recommended in YRah-VI.10 for pregnant women. While performing this āsana one should exercise prolonged recaka and pūraka.

Vṛkṣāsana


Vṛkṣāsana

सप्तचक्रक्षालनाय वृक्षासनविशेषकान्
जननेन्द्रियदार्ढ्याय कोणभेदान् समभ्यसेत्
saptacakrakṣālanāya vṛkṣāsanaviśeṣakān
jananendriyadārḍhyāya koṇabhedān samabhyaset

Technique : YRah V 20 – One raises the whole body on palms alone with hands fully stretched.

Therapeutic Advantage : ◆ Recommended for purification of all seven cakras (YRah-V.20).

Vṛsapati āsana

Vṛsapati āsana

जीमणा गोडो अग्र करि डावो पग जीमणी पाषती आणि
jīmaṇā goḍo agra kari ḍāvo paga jīmaṇī pāṣatī āṇi
मोडि येडि कुला नीचै राषी फणा पाणि अधर रहै
moḍi yeḍi kulā nīcai rāṣī phaṇā pāṇi adhara rahai
हाथ गोडा ऊपरि राषै द्रष्टि नासाअग्र
hātha goḍā ūpari rāṣai driṣṭi nāsā agra

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आसण कौगुण पवन धारणा सहैत करै
āsaṇa kau guṇa pavana dhāraṇā sahaita karai
तौ जल आदिदे दुष न होई
tau jala ādide duṣa na hoī (YMS.80)

Technique: While sitting on ground, bend right knee and place right foot under right buttock. Toes are turned sidewards. Place left folded leg on right thigh. Eyes are fixed at the tip of the nose (YMS-80, JP-317-319).

Therapeutic Advantage: ◆ It is practised with prāṇāyāma. It cures all disorders caused by water (accumulated in the body).

Vṛścaka āsana

प्रथम सयन सूधो सीस केशकी संधि सु दाखै । कछु सीस उरध कर राखै ।
बहुर पगथली अैसै ताणै गगन दिश समुख करि ठाने ।।158।।
prathama sayana sūdho sīsa keśakī saṅdhi su dākhai kachu sīsa uradha kara rākhai
bahura pagathalī aisai tāṇai gagana diśa samukha kari ṭhāne
वामपादपरि दछिपाद वामतरि धरै । दोउ पादकी आंटी करै ।।159।।
vāmapādapari dachipāda vāmatari dharai dou pādakī āṅṭī karai
पुनह पाद की आंटी जीमणौ फणो जु जोई । वाम पगथली परि धरे सोई।।
punaha pāda kī āṇṭī jīmaṇau phaṇo ju joi vāma pagathalī pari dhare soī
बहुर पाद उचौकौ तानै गोडौ दछि सीसढि आनै ।
सीस केशकी सांधि सु दाखे कछु सीस उरध कर राखै ।।
bahura pāda ucaukau tānai goḍau dachi sīsaḍhi ānai
sīsa keśakī sāṅdhi su dākhe kachu sīsa uradha kara rākhai
बहुरि पगथली अैसे ताणें गगनदिशा सममुख करिठाने।
दोउ हाथ माथादिसि धारे भूसौं लगिवां उर्ध पसारे ।
छीदी राखि आंगुरी मोरे वींछीका मुख ज्यो करि छोरे।।
bahuri pagathalī aisai tāṇeṃ gaganadiśā samamukha kariṭhāne
dou hātha māthādisi dhāre bhūsauṃ lagivāṃ urdha pasāre
chīdī rākhi āṅgurī more vīṅchīkā mukha jyo kari chore
चिबुक कंठकूप में राखे भोहनमधि द्रिष्टि को दाखे ।
उदरमांहि आम होय जेती या आसनसौ नासै तेती ।।162।।
cibuka kaṅṭhakūpa meṃ rākhe bhohanamadhi driṣṭi ko dākhe
udaramāṃhi āma hoya jetī yā āsanasau nāsai tetī
माटी को पलाठी करी जो कदाचि कोइ खाय ।
तिनको उपज्यो रोग सब या आसन तै जाय ।।163।।
māṭī ko palāṭhī karī jo kadāci koi khāya
tinako upajyo roga saba yā āsana tai jāya (JP.158-163).

Technique: Lie supine on floor. Draw the pair of feet closer and arrange right foot over left and lock them. Raise legs and head and bring right knee close to

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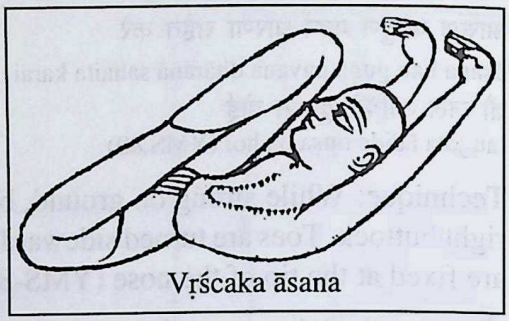
head. Raise hands over the head straight and bend fingers imitating front portion of a scorpion. Fix the chin on throat and apply Jālandhara Bandha. Direct the gaze between eyebrows (JP-158-163; YMS-16).


Vṛścaka āsana

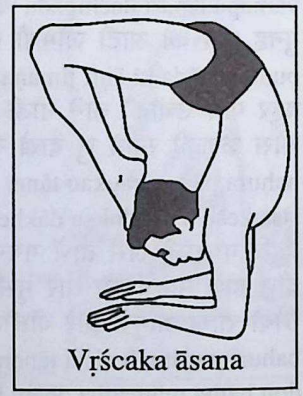
Therapeutic Advantage:

◆ Accumulation of 'āma' (sticky undigested food residue; toxins) in the intestine is eliminated by this practice.
◆ Cures those ailments which are caused due to consumption of soil.

Vṛścikāsana

वृश्चीवपुच्छ प्रतिमांघ्रिपार्ष्णी धृत्वा स्वशीर्षे चिबुकं विधार्य कौ ।।123।।
यत्रेति सन्तिष्ठति साधकस्त्वविषावहं वृश्चिकसंज्ञमासनम् ।।
vṛścīva-puccha pratimāṅghri-pārṣṇī dhṛtvā svaśīrṣe cibukaṃ vidhārya kau
yatreti santiṣṭhati sādhakastva viṣāvahaṃ vṛścikasaṅjñamāsanam

Technique: Kneel down on floor. By leaning down forward place hands and elbows on ground. Raise both legs up and bend them backwards to touch feet on the head. Raise the chin up. Hold the position (HSC-23.p.33).


Vṛścaka āsana

Therapeutic Advantage:

◆ Vṛścikāsana is recommended to get rid of all diseases and (effect of) poison.

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Chapter III

Prāṇāyāma

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दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात्

Just as dross from an ore can be separated by burning it in fire,
similarly,
by practising prāṇāyāma,
impurities from senses can also be cleansed.
Manusmṛti-6.71.

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INTRODUCTION

Genesis of prāṇa

The Supreme Universal Consciousness pervades all that is in existence and beyond. Entire creation evolves from Pure Consciousness. Creation exists in it, and also dissolves in it. This process is a process of eternal continuum.

Though in a human being all components are, in an absolute sense, evolutes of Pure Consciousness, Yogīs opine that prāṇa as a constituent enjoys closest affinity to Pure Consciousness.

(Dakṣiṇāmūrti-stotra of Śrī Śaṅkarācārya describes importance of vāyu (Prāṇa). It says that just as all sections (lokas) of the universe are held by air element, similarly, the human body is sustained by ten vāyus or Prāṇas {DMS-IX.12}).

Prāṇa forms a highly significant sheath of 'self'. It is one of the five sheaths or layers (kośas: annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya) described in the Upanisads. Prāṇamaya-kośa as a part of the self or human being is most vital. Without this, existence of life cannot be imagined. Living human body is made up of several constituents such as five elements, mind, ego, senses etc. Association of all these, partly as well as wholly appear to be 'alive' and 'operational' only due to one and the only factor or component that is prāṇa. All material components down to the minutest cell work as living organism due to presence of prāṇa. Thus prāṇa is life. Life is prāṇa. In fact all bodily, mental, emotional, intellectual functions and activities are prāṇic activities and functions.

Prāṇa is an universal force. As universal force it is absolute, eternal and ever resplendent. The same prāṇa descends to human body, which according to Yogīs, is called as jīva (individual self). Prāṇa as personal or individual energy resides in an individual. In an individual, prāṇa expresses its

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existence through continuous movement. Movement of prāṇa tries to maintain its natural rhythm and pattern. Natural rhythmic movement and pattern indicate health and wellbeing in general. Yogīs are of the opinion that due to certain reasons or factors on the part of an individual (and also changes in environment), it is possible that prāṇa may malfunction. If prāṇa functions wrongly, it leads to various diseases and ailments.

Even though prāṇa is of high stature, it has certain advantages. Unlike Self or Ātman, prāṇa is accessible and manageable in a limited way. Knowing this special feature of prāṇa, Yogīs have developed various methods involving prāṇa which have health benefits too.

This forms the basis on which practice of prāṇāyama and its therapeutic benefits are rooted.

Yogīs have observed that flow of prāṇa can be articulated through manipulation of breath as a mechanism. By controlling breathing apparatus, movement and pattern of prāṇa can be managed. It can also be given direction and its intensity can be reduced or increased. Thus organic and muscular functions in the body can be accessed and modified by changing breathing. In addition it is also possible to bring suitable changes on mental and emotional planes.

This is the practice of prāṇāyama – management of prāṇika flow.

In other words, if there is a disorder or dysfunction occurring in the body, organ or body part or even mind, it can be said to be due to inadequate or improper flow of prāṇa. Therefore, by managing the flow of prāṇa, a disorder can be set right.

Practice of prāṇāyāma enjoys therapeutic importance. Yoga tradition has made use of this knowledge for alleviation of many physical disorders and also those caused by doṣas or humours.

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Not only organic functions, but also functions of mind and emotions feed heavily on prāṇa. Flow of prāṇa gets influenced due to emotions and degree and intensity of thought process. Right kind of direction to thoughts and emotions can be given by managing breath.

A mind which is obsessed with unnecessary and negative thoughts is relatively more susceptible to get effected by disorders on bodily plane. If the mind can be consciously made free from negativities, it is more likely that it will enjoy inner poise and physical wellbeing. This can be attained through practice of prāṇāyāma.

To substantiate the above contention the following lines quoted from manuscript of Amṛtasiddhiyoga by Virūpākṣa (D.4342, GOML, Madras) would be of some use. In fact Virūpākṣa sums up everything regarding prāṇāyāma in the following lines. Virūpākṣa says:

"There can be various divisions of vāyu as a principle element which are in force, prominent forms of which are prāṇa, apāna, vyāna etc. responsible for creation. Prāṇa is of the nature of Candra (lunar) while vyāna is Sūrya (solar) in nature. Both of these conduct various functions in the body such as creation and dissolution. These cause happiness and suffering. These are responsible for multiplication of creatures as well as their elimination. Even those who seek for spiritual freedom, like to get associated to these. A wise achieves all success through these.

"In human body there exists nothing more vital than (prāṇa) which carries out all activities. It enkindles bodily fire which digests food, drink etc. Prāṇa alone being supreme, replenishes the body with all vital inputs.

"All diseases which may effect the body are caused by prāṇa alone. Prāṇa offers death, freedom, sustenance etc. Association of cetanā and prāṇa in the body gives it life. If prāṇa leaves the body, even deities like Brahmā etc. would not be able to do anything.

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"Even all tatvas (elements) appear effective if vāyu (prāṇā) stays in the body.

"Therefore, one should resort to prāṇa for all purpose."

Prāṇāyāma

What is Prāṇāyāma? Prāṇa means the vital life force. Prāṇa also means breath or flow of breath. Āyāma means pause and management. Thus prāṇāyāma means 'pause in the flow of breath'. Āyāma also means making the prāṇa stretched, expanded and subtle. This is made possible through bringing control over its three phases of pūraka, recaka and kumbhaka.

In later Haṭha Yogic literature, prāṇāyāma is called kumbhaka. Kumbhaka commonly means retention of breath. Prāṇāyāma has three components i.e. pūraka, kumbhaka and recaka,.

There are number of techniques of prāṇāyāma described in Haṭha texts prominent among which is Kumbhaka Paddhati.

How prāṇāyāma offers *therapeutic benefits*? How does it help in upkeep of good health? Yoga has studied and explored in details various aspects related to practice of prāṇāyāma in relation to its benefits on health. It is noted that prāṇāyāma exerts immense benefits at the core level of the body by cleansing all its systems and components. It also burns all morbid agents in the body. This keeps all functions of the body in good stead.

(a) It is clarified by Manu when he used an analogy and said,

dahyante dhmāyamānānaṃ dhātūnāṃ hi yathā malāḥ।
tathendriyāṇām dahyante doṣaḥ prāṇasya nigrahāt ॥ —Manusmṛti-6.71.

"Just as dross from an ore of a metal is separated by burning the ore in fire, similarly, practice of prāṇāyāma burns all impurities of the body."

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(b) By increasing breath-holding time during prāṇāyāma, we may improve physiological function by slowing down the heart and metabolic rate in general.

(c) Importance of *kumbhaka* lies in its psychological and spiritual effects.

For this, control of emotions is very necessary. Respiratory activity is influenced by three factors, namely, biological, emotional and volitional. To take the advantage of volitional factor in *kumbhaka*, the other two disturbing factors are also to be controlled. For this Hypothalamus is trained. It is by developing concentration that we can activate this. Therefore, mere holding of breath in *kumbhaka* is not enough, concentration is also necessary. For the pacification of Hypothalamus and quietening it, practice of concentration is necessary. Therefore, during the practice of *kumbhaka*, various techniques for improving concentration have been suggested.

Many Haṭha texts recommend concentration of various types involving prāṇāyāma.

(d) Practice of *kumbhaka* introduces high pressure, both in the central canal of the spinal cord and the ventricles of the brain. These pressures centrally stimulate the whole nervous system, which helps the human consciousness to be internalized. One can enjoy total integrity.

(e) Today *yoga* has become popular throughout the world due to its therapeutic advantages, especially to deal with psychosomatic problems caused by stressful situations.

It has been accepted that emotions affect breathing process. It is clear that breathing patterns affect emotionality. Slightest change in respiration induces changes in the rest of the autonomic nervous system and physiological reaction is an essential component in emotionality. Inadequate respiration produces anxiety irritability and tension. Inability to breathe normally is the main obstacle to the recovery of emotional health. Breathing forms a bridge between conscious

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and the unconscious. Our breathing pattern expresses our inner situation. Through *prāṇāyāmic* techniques of yoga one learns to consciously alter one's breathing and thus one's emotional state. Many yogic breathing techniques lead one towards deep relaxation. For example, one can attain a calm and alert state through smooth and even diaphragmatic breathing. Through conscious alteration of the breathing pattern one can modify autonomic arousal and modulate subsequent level of emotionality. Particular breathing irregularities are associated with specific emotional and psychosomatic disorders. These could be overcome by diaphragmatic breathing and an altered ratio of inhalation and exhalation. Breathing and thinking are interrelated and they influence one another. In *yoga*, breath has been used as a tool for regulating all of one's emotional and mental states and even the way in which one behaves.

Rationale of *kumbhaka*

"When breath is active, mind is also active. When breath is held, mind becomes inactive. Thus a *yogī* attains stability. Therefore, it should be practised" (HP(K)-II.2, IV.21,23-24).

Breath is the intermediary between body and mind. By developing breath awareness one develops awareness of the mind. Mindfulness for breathing, leads one to the transcendence of ego, desire and suffering.

Breath, posture and thinking are interrelated. Unless the body is stable, mind cannot be steady. When body is stable, respiratory rate also comes down, subsequently reducing the thoughts.

According to PYS-II.52-53, the purpose of *kumbhaka* or *prāṇāyāma* is twofold:

(i) Reducing the dominance of egoistic thoughts preventing proper knowledge of Reality (*prakāśāvaraṇa-kṣaya*) and,

(ii) Qualifying the mind for concentration (*dhāraṇāsu ca yogyatā manasaḥ*).

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It brings stabilization of *prāṇic* currents contributing to the healthy mind and body and arousal of *kuṇḍalinī* force.

Nāḍīśuddhi

Nāḍīśuddhi or purification of *nāḍīs* (channels) is an important concept in *yoga*. It is maintained that unless *nāḍīs* are purified, further progress in *prāṇāyāma* and meditation is not possible. The purpose of all the preliminary processes of *bahiraṅga-yoga* is to attain *nāḍīśuddhi*.

While giving rationale of *nāḍīśuddhi*, HP and GŚ state, "If *nāḍīs* are full of impurities, *māruta (prāṇa)* does not travel along the middle path. How can then one attain the state of *unmanī (samādhi)*? How can one succeed in attaining one's aim in *yoga*?"

Concept of nāḍīśuddhi

Nāḍīs are channels in the body through which vital air prāṇa moves. Through whichever passage the vital air can move, it should be known as nāḍī. For smooth flow of prāṇa through these channels it is necessary to keep these channels free from obstacles or morbid agents. There can various reasons for nāḍīs to become defiled. It could be due to consumption of non-recommended food, wrong living style, seasonal effects etc. Nāḍīs can also become impure due to various other reasons such as negative feelings, thoughts and attitudes as well.

For this purpose experts of Haṭha suggest the practice of nāḍīśuddhi.

Haṭha tradition awards great significance to nāḍīśuddhi. Practice of nāḍīśuddhi has been greatly eulogized in Haṭha texts. Nāthamuni in his YRah-IV.103-104 says,

आसनेषु यथा श्रेष्ठ्यं शीर्षपद्मासनद्वये ।
प्राणायामेषु सर्वेषु नाडीशुद्धिर्विशिष्यते ।।103।।
āsaneṣu yathā śreṣṭhyaṃ śīrṣapadmāsanadvaye
prāṇāyāmeṣu sarveṣu nāḍīśuddhirviśiṣyate

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इतरे प्राणसंयमा एकैकफलदायकः ।
नाडीशुद्धिस्तु सर्वेषां समस्तफलदायकाः ।।104।।
itare prāṇasaṃyamā ekaikaphaladāyakaḥ
nāḍīśuddhistu sarveṣāṃ samastaphaladāyakāḥ

"Just as Śīrṣāsana and Padmāsana are most valued among all āsanas, similarly, among all techniques of Prāṇāyāma, Nāḍīśuddhi occupies a special status. All techniques of Prāṇāyāma offer only one type of benefits whereas Nāḍīśuddhi begets all benefits."

Though practice of nāḍīśuddhi or nāḍīśodhana is significant in Yoga, it has varied connotations. Sometimes it is a prerequisite for prāṇāyāma, while some other time it is the result of prāṇāyāma. It is described in various traditions of Haṭhayoga in many ways. Different techniques have been narrated by many authorities of Yoga to describe this technique.

It is generally understood that Nāḍīśodhana is practised primarily with manipulation of breath. However, there are certain authorities on Yoga who emphasize on practices other than only breath control for *nāḍīśuddhi.* These are ṣaṭkarmas such as dhauti (GhS), *yamas and niyamas* (HSC(ms.), *āsanas* (HP(K)-I.39; RY-24.39), *prāṇāyāma* (HP(K)-II.38) and also food regimen.

According to some authorities, *prāṇāyāma* alone removes all impurities of the body. Therefore, they are of the opinion that there is virtually no need for undertaking any other technique for purification.

Briefly two connotations of nāḍīśuddhi can be seen in the Haṭha texts:

Firstly, nāḍīśuddhi attained through practice of prāṇāyāma, and,

Secondly nāḍīśuddhi practised as a prerequisite to undertaking the practice of prāṇāyāma.

Breathing manipulation suggested under the name of nāḍīśuddhi can also be put under the group of prāṇāyāma. Thus, it is sometimes difficult to make a clear difference between nāḍīśuddhi and prāṇāyāma. This may be the

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reason why certain authorities of Haṭha tradition have refrained from separately recommending practice of nāḍīśuddhi.

It can be derived from the contention of various texts that defilement of the body can be of gross as well as subtle in nature. Therefore, to deal with it at all levels, appropriate methods should be found effective. For example, to expel gross impurities of phlegm, mucus, fat etc., which cause blockage of nāḍīs of very gross kind, śaṭkarmas (nirmanu variety of nāḍīśuddhi of GhS-V.36) would prove to be highly useful rather than application of prāṇāyāma techniques for this purpose. Similarly, to overcome defilement of the subtle nature in the form of fickleness and instability causing impurity of the nāḍīs, practice of āsanas would be necessitated. Still for subtler impurity samanu-nāḍīśuddhi (GhS-V.36) should be recommended. Therefore various methods of nāḍīśodhana from different authorities.

This also brings home one very contentious issue that the understanding of the concept of nāḍīśodhana (also nāḍīs) is much broader than generally understood.

Doṣas and nāḍīśuddhi—disorders caused due to pitta (bile) are rid off by practice of prāṇāyāma undertaken through the left nostril, while phlegmatic and vāta disorders are removed by practice undertaken through right nostril in three months. One attains thorough purification of nāḍīs (HTK-X.33).

पित्तदोषदलनं शशिना स्याद् भास्करेण कफवातमलान्तः ।
मासकैस्त्रिभिरहोऽभ्यसनेन नाडिशुद्धिरमला समुदेति ।।33।। HTK-X.33
pittadoṣadalanaṃ śaśināsyād bhāskareṇa kaphavātamalāntaḥ
māsakaistribhiraho'bhyasanena nāḍiśuddhiramalā samudeti

However, in the present context of nāḍīśuddhi, we shall limit our discussion to those techniques which have been suggested as techniques of nāḍīśuddhi by various authorities which are characterized by such techniques as recaka, pūraka accompanied with visualization, mantra etc. These techniques, as will be clear from the following paragraphs, involve breath manipulation, visualization along with breath manipulation and also practice of prāṇāyāma along with repetition of mantra.

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GhS-V.2,35,45 considers practice of nāḍīśuddhi as a prerequisite to prāṇāyāma. GhS prescribes special dietary regimen for undertaking the practice of nāḍīśuddhi.

GhS-V.36 gives two varieties of nāḍīśuddhi, samanu and nirmanu. Samanu is practised with a bījamantra, while nirmanu is done without a mantra but consisting of śodhana-kriyās like dhauti, basti etc.

HP10ch-IV.2 says that one should remove impurities in the form of fat and phlegm through ṣaṭkarmas before starting to make the practice of prāṇāyāma highly efficacious.

How does nāḍīśodhana work?

विकृतरसविशोषात् प्राणरोधेन नाड्यो
मलविलयविशुद्धा नाडीशुद्धौ भवन्ति ।
अथ विमलतदन्तर्गर्भसञ्चारदक्षः
शुचितनु हृदि वायुः स्यात्तदा नाडीशुद्धिः ॥ 19 ॥ (HTK-XXXVI.19)

vikṛtarasaviśoṣāt prāṇarodhena nāḍyo
malavilayaviśuddhā nāḍīśuddhau bhavanti
atha vimala-tadantar-garbha-sañcāra-dakṣaḥ
śucitanu hṛdi vāyuḥ syāttadā nāḍīśuddhiḥ

'Practice of nāḍīśodhana (prāṇāyāma) dries up toxic fluids lingering in nāḍīs. This makes it possible for prāṇa to flow through purified passages or nāḍīs' (HTK-36.19; HP10ch.IV.15; HR-III.94-95).

It is also said:

'Eight karmas recommended for removal of impurities such as phlegm etc. at a gross level. The process of nāḍīśuddhi is suggested for complete elimination of mala (morbid agents) delayed in the nāḍis' (HTK-34.1,18).

Right practice of prāṇāyāma

HP10ch.IV.24 says:

prāṇāyāmena yuktena sarvarogakṣayo bhavet
ayuktābhyāsayogena sarvarogasamudbhavaḥ

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"Proper practice of prāṇāyāma removes all diseases. Due to improper practice of prāṇāyāma, all diseases can strike."

What should be called the proper method to practice prāṇāyāma and what should be considered an improper one? HP10ch.IV.26 clarifies this. It says that for success, one should inhale, retain and exhale in a very judicious manner.

Inversely, all non-judicious practices are improper and therefore are to be avoided.

There are number of guidelines given in Haṭha texts on various aspects for practice of prāṇāyāma which may be noted below.

a) Right Prerequisite— One should undertake practice of prāṇāyāma only when one has removed impurities in the form of fat and phlegm through practice of ṣaṭkarmas (HP10ch.IV.2). GhS-V.2 mentions nāḍīśuddhi to be practised before prāṇāyāma.

b) Right Place— prāṇāyāma should be practised in a right place which is remote and isolated and free from drought. One should stay there alone in a hut (HP10ch.II.42-43; GhS-V.7).

c) Right Food— One should consume wholesome and moderate food (HP10ch.IV.1; V.22; GhS-V.16).

d) Right Technique— as described under various technique of prāṇāyāma. One inhales through the recommended nostril, holds and exhales the way suggested.

e) Right complementary practices— such as āsana, bandha, mudrā for prāṇāyāma are very clearly described in Yoga texts (HP10ch.IV.34-35).

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f) Right time, frequency and number of prāṇāyāma are— morning, noon, evening and mid-nightṇ eighty cycles each session (HP10ch.IV.32).

g) Concentration— prāṇāyāma should be practised with complete one-pointedness.

Conversely, going opposite to the above mentioned right norms would be detrimental to the purpose of prāṇāyāma and therefore should be carefully avoided.

Merucālana

In HTK we come across a technique of Merucālana which is suggested as a preparatory practice for *prāṇāyāma*:

स्थित्वा सिद्धे स्वस्तिके वा सक्थियुग्मे करद्वयम् ।
संस्थाप्य पृष्ठदण्डं स्वं विधाय प्रोन्नतं समम् ॥
sthitvā siddhe svastike vā sakthiyugme karadvayam
saṃsthāpya pṛṣṭhadaṇḍaṃ svaṃ vidhāya pronnataṃ samam
तिर्यङ् मन्यामधः कृत्वा प्रमृज्य स्कन्धयुग्मकम् ।
नेत्रे निमील्य वदनमामुद्य प्राक् सुसाधकः ॥
tiryaṅ manyām adhaḥ kṛtvā pramṛjya skandhayugmakam
netre nimīlya vadanamāmudya prāk susādhakaḥ
ग्रीवां किञ्चित् कण्ठसक्तां जालबन्धावदानताम् ।
कृत्वासकृद्दक्षभागे चालयेत्तां भृशं दृढम् ॥
grīvāṃ kiñcit kaṇṭhasaktāṃ jālabandhāvadānatām
kṛtvā'sakṛddakṣabhāge cālayettāṃ bhṛśaṃ dṛḍham
पञ्चाशद्वारकं ५० दक्षे वामभागेनु चालयेत् ।
आनाभ्युरःपृष्ठकटितुन्दचालो यथा भवेत् ॥
pañcāśadvārakaṃ 50 dakṣe vāmabhāge'nu cālayet
ānābhyuraḥpṛṣṭhakaṭitundacālo yathā bhavet
तथाभिचालयेद् ग्रीवां मेरुचालोयमीरितः ।
कटिपृष्ठसमीरघ्नः कण्ठस्थकफनाशनः ॥
thatābhicālayed grīvāṃ merucālo'yamīritaḥ
kaṭi-pṛṣṭha-samīraghnaḥ kaṇṭhastha-kaphanāśanaḥ
कोष्ठवक्षोगतं मरुत्कफरोगहरः परम् ।
सुषुम्णा ऋजुतां धत्ते कुण्डलीक्षोभदस्तथा ॥
koṣṭha vakṣogataṃ marut kapharogaharaḥ param
suṣumṇā ṛjutāṃ dhatte kuṇḍalī-kṣobhadastathā

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नाडीसंघश्लथकरं आश्रमान्तं भजेदमुम् ।
इति प्राणायामारम्भे मेरुचालनम् ॥
nāḍīsaṅgha ślathakaraṃ āśramāntaṃ bhajedamum
iti prāṇāyāmārambhe merucālanam (HTK-IX.1-6)

Technique : Assume *siddha* or *svastika* posture. Place the pair of hands on the thighs. Keep the backbone upright and well aligned.

Bend the neck downwards by adjusting the shoulders. Keep the eyes closed and the face composed.

Bend the neck against the throat like one does in *jālandhara-bandha*. Then move (the neck) firmly for 50 times on the right and then 50 times on the left in such a manner that upto navel including back, waist and abdomen would shake well. Similarly, rotate the neck. This is called *merucālana*.

Therapeutic Advantage : This removes *vāta* (disorders) from the waist and back and phlegmatic disorders from the throat. *Vāta* (disorder) is relieved from the intestine and chest. It cures phlegmatic disorders. *Suṣumnā* becomes straight, *kuṇḍalī* is stimulated and the entire network of *nāḍis* is stirred. One should practise this till one gets tired.

A Note of caution

One should carefully eschew consuming certain listed food-items and particularly avoid excessive travelling, sensual indulgence and basking in fire (GhS-V.26).

GhS-5th chapter gives a list of recommended and non-recommended food items.

Certain daily regimens are also suggested in these texts. While practising prāṇāyāma, one should avoid taking bath in the morning, fasting or anything that causes fatigue. He should also avoid eating once in a day or not eat at all or eating within three hours.

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Prāṇāyāma eulogized

There are stray instances in classical Yoga texts wherein prāṇāyāma in general has been eulogized for its therapeutic benefits without providing any particular practice of prāṇāyāma. We have collected them and presented in following paragraphs.

1. Just as through alchemy of mercury, gold can be produced, in the same way, purification of the morbidities brings about a diseases-free body, longevity can be attained by practice of breathing techniques (kumbhaka) and liberation is attained by meditation on the Self (HR-I.74, 85).
2. Forceful retention of breath may cause such disorders as– granthi (knots), inflammation, feeling of excessive heat, colic pain, asthma, swelling, hiccup, abdominal inflammation, and also disorders of excessive bile (HSC-pp.11).
3. Practice of āsana overcomes diseases. Prāṇāyāma removes sins. Mental disorders are cured by pratyāhāra (GŚ-54).
4. Since prāṇāyāma alone is effective enough to beget all desired benefits, practice of ṣaṭkarmas thus is secondary (HSC-GOML;R 3239-p.50; HPJ-II.37.).
5. Practice of prāṇāyāma alleviates kleśa (suffering) in the world and one also gets rid of diseases (HSC-p.51).
6. One brings the tongue near the upper line of teeth but does not touch it and one sips air through the lips made like the beak of a crow. This is a superior practice of prāṇāyāma (HSC.p.51).
7. Indulgence in the practice of prāṇāyāma rids one of all disorders. Avoidance of practice of prāṇāyāma invites all diseases.

If prāṇa (vāyu or vāta) goes astray, host of diseases such as hiccup, cough, asthma, pain in head, ears and eyes attack a person (YCU-116-117).

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8. One who is not well poised, does not get rid of doṣas. Therefore, one should practise prāṇāyāma with caution. Even though a sincere aspirant accidentally is affected by diseases, there are measures to overcome them (HSC-p.10).

9. Injudicious practice of prāṇāyāma causes diseases such as hikkā, śvāsa, kāsa and such other ailments. Due to derangement of prāṇa, various diseases also occur pain in head, ears, eyes etc. (HPJ-II.17).

10. One who indulges in regular practice of prāṇāyāma even for a month, enjoys lightness (slimness) of the body, enhanced gastric fire, purification of nāḍīs and revelation of nāda (ŚYD-II.55).

11. Unification of prāṇa and apāna gets a yogī rid of all disorders as a consequence of which he remains forever youthful (ŚAU-I.7.13).

12. Control of vāyu (prāṇa) removes all diseases and sins (mental disorders). This also cures piles, bhagandara (fistula) and also all other diseases. It also cures all minor and major mental disorders.

Impurities, both physical and mental are removed through practice of prāṇāyāma.

One should practise three cycles of prāṇāyāma alongwith vyāhṛti, prāṇava and Gāyatrī with its śiras. This is called prāṇāyāma.

One overcomes fear from death.

Prāṇāyāma offers dexterity, improves digestion, one enjoys slimness, lightness of body and strength. Impurities of nāḍīs are removed; one sleep less time, faeces and urine become scanty, one enjoys freedom from illness, worms, (excessive) salivation and perspiration, deranged phlegm, vāta and pitta are pacified.

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Deranged prāṇa causes all diseases. It can even cause skin diseases (kuṣṭha) (ANU-7-10; HTK-37.10, 12; HTK-36.29,35; HTK-VIII.18; Yci(Ś)-fol-83;99; DU; VI-kaṇḍa; 44-45).

13. When prāṇa is controlled, faeces, urine, phlegm etc. become scanty. One can eat to hearts' content. One can also breath out for prolonged time duration. One enjoys good health. One can move to long distances. There is exuberance, clarity of voice, energy, fairness and elimination of all doṣas. Moreover, satva predominates (Yci(Ś)-fol. 99).

14. Heat produced by practice of prāṇāyāma burns out all doṣas (humours), malas (excess of impurities) which are expressed through pitta (biliousness), śleṣma (phlegm) etc. All diseases are vanquished through prāṇāyāma (HSC.p.142).

15. Practice of pūraka replenishes the body and also brings about a balanced state of dhātus (bodily constituents such as plasma, blood etc.) Practice of kumbhaka brings stability to body and also protects and enriches jīvaṇ whereas recaka removes impurities (such as mental sins) (HSC-p.145).

16. Practice of exhalation (controlled) alleviates abdominal disorders and also those related to phlegm.

Controlled practice of Pūraka (inhalation) replenishes the body and it also cures diseases.

Practice of retention (kumbhaka) soon expands the lotus at heart and also it pierces the granthis. It stabilizes and even enhances the level of energy (HMY-V.10-11).

17. (i) When prāṇa is controlled, gastric fire is enhanced. One can enjoy prolonged phases of breathing. It brings control on breath. Moreover, physique becomes slim and light.

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(ii-iii) When samāna and apāna vāyus are controlled, one experiences quick healing of wounds and fracture, increment in gastric fire, slimness of body and alleviation of diseases

(iv) On gaining control over udāna vāyu, one can levitate and remains unaffected by water and dirt.

(v) Controlled vyāna vāyu makes one insulated to cold and heat. One also enjoys luster and wellness.

On whichever body part one suffers from a disease, one should retain prāṇa etc. therein for remedy (HMY. V.10-11, 22-25; Yci(G).fol.66-67).

18. A yogī inhales air and retains it to capacity followed by exhalation. He should inhale again and again and while exhaling should contract the body muscles like a tortoise or rotate the abdomen like a wheel.

One lies on a flat ground and keeps the body straight. Thus one practises prāṇāyāma which alleviates every disorders.

One should inhale and hold prāṇa in an afflicted body part to cure that disorder (HP(K)-V.19-23).

19. An expert may like to undertake more than just one means to alleviate an ailment.

At the time of the practice of āsanas, it is desirable to bring control over various functions of prāṇa.

Just as dross of metal ore is separated by putting the ore in fire, similarly, all impurities of senses are removed by the practice of prāṇāyāma.

In general, number of cycles of breath is high (in normal condition, per minute) which should be reduced by practice of prāṇāyāma.

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The more one can reduce the number of prāṇavāyu by directing it in the orb of cakras, the more one will be able to expand the span of life and minimizing the possibilities of diseases (YRah-I.55-58).

20. It is prāṇāyāma that takes (mind to) space, brings freedom from diseases, awakens kūṇḍalinī and brings about the state of unmanī. One finds Bliss and joy through prāṇāyāma (BrYs-IV.76).

21. Movement of prāṇa causes movement of bindu. Stability of prāṇa stabilizes bindu. A yogī enjoys stability through practice of prāṇāyāma.

    Jīva does not leave a body so long as prāṇa resides in it. When prāṇa exits, one meets with death (GP.I.90,91.pp.55).

22. It is said in Skandapurāṇa that when prāṇa is controlled one enjoys the following benefits – reduction in faeces and urine and all phlegmatic disorders, proper digestion of food and increment in consumption of food, capacity to prolong exhalatory phase, physical wellness, dexterity, enthusiasm, mellifluous voice, fair complexion, strength and elimination of all impurities (doṣas – vitiated humours). Moreover, one gets established in Satva (Yci(G)-fol-87).

23. When maturity in practice is achieved, one need not stick to rigidity of rules. One burns the doṣas (impurities) through practice of prāṇāyāma and sins through pratyāhāra. Judicious practice of prāṇāyāma rids one of all ailments (YSS-140-142).

24. Raise apāna upwards and prāṇa downwards below throat. Thus a yogī being free from old age, lives forever young (HP-II.47; HR-II.9).

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Part I : Nāḍīśuddhi

Some of the techniques of nāḍīśuddhi described by prominent authorities on Yoga are given below:

I.i. Nāḍīśuddhi without kuṃbhaka

I.i.a. वायुमाकृष्य चोभाभ्यां पुटाभ्यामभि रेचयेत् । (SŚe fol. 9b).
vāyumākṛṣya cobhābhyāṃ puṭābhyāmabhi recayet

Technique : Inhale through both nostrils and exhale through both (SŚe-fol.9).

I.i.b. एकेन वायुमाकृष्य पुटयुग्मेन रेचयेत् ।
ekena vāyumākṛṣya puṭayugmena recayet

Technique : Inhale through one nostril and exhale through both (SŚe.fol.9).

I.i.c. पुटद्वयेन पवनमाकृष्यैकेन रेचयेत् ।
puṭadvayena pavanamākṛṣyaikena recayet

Technique : Inhale through both nostrils and exhale through one (SŚe.fol.9).

I.ii. Nāḍīśuddhi without kuṃbhaka but with visualization and mantra

I.ii.a.आरभ्य चासनं पश्चात् प्राङ्मुखोदङ्मुखोऽपि वा ।
समग्रीव शिरः कायः संवृतास्यः सुनिश्चलः ॥ 5 ॥
ārabhya cāsanaṃ paścāt prāṅmukhodaṅmukho'pivā
samagrīva śiraḥ kāyaḥ saṃvṛtāsyaḥ suniścalaḥ
नासाग्रे शशभृद्बिम्बे बिन्दुमध्ये तुरीयकम् ।
स्रवन्तममृतं पश्येन्नेत्राभ्यां सुसमाहितः ॥ 6 ॥
nāsāgre śaśabhṛdbimbe bindumadhye turīyakam
sravantam amṛtaṃ paśyen netrābhyāṃ susamāhitaḥ
इडया प्राणमाकृष्य पूरयित्वोदरस्थितम् ।
ततोऽग्निं देहमध्यस्थं ध्यायन् ज्वालावलीयुतम् ॥ 7 ॥
iḍayā prāṇam -ākṛṣya pūrayitvodarasthitam
tato'gniṃ dehamadhyasthaṃ dhyāyan jvālāvalīyutam
बिन्दुनादसमायुक्तमग्निबीजं विचिन्तयेत् ।
पश्चाद्विरेचयेत् सम्यक् प्राणं पिङ्गलया बुधः ॥ 8 ॥
bindunāda-samāyuktam agnibījaṃ vicintayet
paścād virecayet samyak prāṇaṃ piṅgalayā budhaḥ

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पुनः पिश्लयापूर्य वह्निबीजमनुस्मरेत् ।
पुनर्विरेचयेद्धीमानिडयैव शनैः शनैः ॥ 9॥
punaḥ piṅgalayāpūrya vahnibījam anusmaret
punarvirecayed dhīmān iḍayaiva śanaiḥ śanaiḥ
त्रिचतुर्वासरं वाथ त्रिचतुर्वारमेव च ।
षट्कृत्वो विचरेन्नित्यं रहस्येवं त्रिसन्धिषु ॥ 10॥
tricaturvāsaraṃ vātha tricatur vāram eva ca
ṣaṭkṛtvo vicarennityaṃ rahasyevaṃ trisandhiṣu (DU-V.5-10)

Technique : Adopt an āsana while facing east or west, keeping neck, head and trunk properly aligned and motionless with mouth well closed.

Fix the gaze at the tip of nose and visualize the ambrosia oozing from turīya sthāna (sahasrāra) at the centre of bindu reflected on the disc of moon. Now inhale prāṇa through iḍā to fill the chest up.

Visualize blazing agni at the centre of the body and contemplate on bīja of agni associated with bindu and nāda. Then draw the air out through piṅgalā. Then inhale through piṅgalā (right) itself while contemplating on bīja of fire. Now again exhale slowly through iḍā (left).

Therapeutic Advantage : One should practise about six cycles three times a day consistently for three or four days while remaining in isolated place. This purifies nadis. (DU-V.5-10).

I.ii.b. प्राङ्मुखोदङ्मुखो वा स्यात् पद्मासनगतः स्वयम् ।
समग्रीवशिरःकायः संवृतास्यः सुनिश्चलः ॥
नासायां तु सदा सम्यक् न्यस्य सव्येतरं करम् ।
नासाग्रे शशभृद्बिम्बं ज्योत्स्नाजालवितानितम् ॥ 62॥
prāṅmukhodaṅmukho vā syāt padmāsanagataḥ svayam
samagrīvaśiraḥkāyaḥ saṃvṛtāsyaḥ suniścalaḥ
nāsāyāṃ tu sadā samyak nyasya savyetaraṃ karam
nāsāgre śaśabhṛdbimbaṃ jyotsnājālavitānitam
सप्तमस्य तु वर्गस्य चतुर्थं बिन्दुसंयुतम् ।
बिन्दुमध्यस्थमालोक्य नेत्राभ्यां मनसा सह ॥ 63॥
saptamasya tu vargasya caturthaṃbindu saṃyutam
bindumadhyasthamālokya netrābhyāṃ manasā saha

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इडया पूरयेद्वायुं बाह्याद् द्वादशमात्रकैः ।
ततोऽग्निं पूर्ववद् ध्यायेद् स्फुरज्ज्वालावलीयुतम् ॥ 64 ॥

iḍayā pūrayedvāyuṃ bāhyād dvādaśamātrakaiḥ
tato'gni pūrvavad dhyāyed sphurajjvālāvalīyutam

रेफं च बिन्दुसंयुक्तमग्निमण्डलसंस्थितम् ।
ध्यायन् विरेचयेत् पश्चान्मन्दं पिङ्गलया पुनः ॥ 65 ॥

rephaṃ ca bindusaṃyuktam agnimaṇḍala saṃsthitam
dhyāyan virecayet paścān-mandaṃ piṅgalayā punaḥ

पुनः पिङ्गलयापूर्य प्राणं दक्षिणतः सुधीः ॥
ततो विरेचयेद्धीमानिडया तु शनैः शनैः ॥ 66 ॥

punaḥ piṅgalayāpūrya prāṇaṃ dakṣiṇataḥ sudhīḥ
tato virecayed dhīmān iḍayā tu śanaiḥ śanaiḥ

त्रिचतुर्वत्सरं चाथ त्रिचतुर्मासमेव वा ।
षट्कृत्व आचरेदेवं त्रिषु कालेषु यत्नतः ॥ 67 ॥ (VS-II.61-67)

tricaturvatsaraṃ cātha tricaturmāsameva vā
ṣaṭkṛtva ācared evaṃ triṣukāleṣu yatnataḥ

Technique : One adopts padmāsana by keeping the body upright and mouth well closed. He faces either east or north. One places the right hand at the nose. One visualizes the orb of moon at the tip of nose which is resplendent expanse of moon light. With full contemplation, one visualizes vaṃ bīja placed at the centre of bindu. He inhales through left for 12 time units (mātrās). After this, the aspirant contemplates on blazing fire. Further he meditates on raṃ located in the middle of fire and exhales slowly through right nostril. This is followed by inhalation through right nostril itself. Again he exhales through left.

Therapeutic Advantage : This is practised six cycles each time three sittings a day for three or four months or three or four years. This purifies nāḍīs.

SŚe calls it *vaiṣṇavī nāḍīśuddhi*. (VS-II.61-67; Yogānandarasāyanam fol-4; Yci(Ś)fol.78; SŚe-fol.9).

II.i. Nāḍīśuddhi with kumbhaka

II.i.a. प्राणं चेदिडयापिबेन्नियमितं भूयोऽन्यया रेचयेत् ।
पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद्वामया ॥
सूर्याचन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां ।
शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ 10 ॥ (HP(K).II.10).

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prāṇaṃ cediḍayā piben niyamitaṃ bhūyo'nyayā recayet
pītvā piṅgalayā samīraṇam atho baddhvā tyajed vāmayā
sūryācandramasor-anena vidhinābhyāsaṃ sadā tanvatāṃ
śuddhā nāḍiganā bhavanti yamināṃ māsatrayād ūrdhvataḥ

Technique : Breath should be drawn in through iḍā (left nostril) and retained. Then it should be drown out by the opposite nostril and then, taking the air through piṅgalā (right nostril) and retaining it, it should be taken out through the left nostril.

Therapeutic Advantage : Through consistent and prolonged practice of prāṇāyāma in this manner all nāḍīs are purified in three months (HP(K)-II.10; HPJ-II.10; HTK-36.10; HP10h.IV.14; YTU-36-44; YSC-II.51; YŚD-118-136; TBU. mantra-95-103).

SŚe-fol.9b calls it as raudrī nāḍīśuddhi.

Vivaraṇa of TBU calls it as upakrama prāṇāyāma.

Nāḍīśuddhi with visualization

II.i.b. प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यथा रेचयेत्
पीत्वा पिंगलया समीरणमथो बद्ध्वा त्यजेद्वामया ॥
सूर्याचन्द्रमसोरनेन विधिना बिन्दुद्वयं ध्यायतः
शुद्धा नाडिगणा भवन्ति यमिनो मासद्वयादूर्ध्वतः ॥ 111 ॥

prāṇaṃ ced-iḍayā piben-niyamitaṃ bhūyo'nyathā recayet
pītvā piṅgalayā samīraṇam-atho baddhvā tyajed-vāmayā
sūryācandramasor-anena vidhinā bindu-dvayaṃ dhyāyataḥ
śuddhā nāḍiganā bhavanti yamino māsa-dvayād-ūrdhvataḥ

Technique :Inhale *prāṇa* through left nostril, hold it and then exhale through opposite. Again inhale through right, hold the air and thereafter exhale through left. This should be practised while visualizing the pair of bindus.

Therapeutic Advantage : Thus in two months a *yogī* experiences purification of *nāḍīs* (YCU-111; GP-100; ŚaU-1.5.2-4; YUB-VII.16; HR-III.86).

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In some of the texts of Haṭhayoga such as YCU which is quoted above, in place of '*— vidhinābhyāsaṃ sadā tanvatām*' a variant reading of this reads as '*— vidhinā biṃba-dvayaṃ dhyāyatāṃ*' which means inclusion of visualization on two orbs of moon and sun.

II.i.c. हंसेति विद्वांसमनु द्वयाभ्यां स्वे हंससंचिंतनतो मनस्वी ।
आपूर्य मुञ्चेद्रविशीतगुभ्यां नाडीविशुद्धाख्यककुम्भ एषः ॥ 30 ॥
haṃseti vidvāṅsamanu dvayābhyāṃ sve haṃsasañcintanato manasvī
āpūrya muñced raviśītagubhyāṃ nāḍīviśuddhākhyakakumbha eṣaḥ

Technique : One should inhale through one nostril and after holding breath to capacity, exhale through the other nostril while contemplating on haṃsa. Then one inhales through the nostril through which one has exhaled and repeats the process (KP-114; HTK-X.30).

निदाघमध्यन्दिनसूर्यतुल्यं नाभौ रवेर्मण्डलमाविभाव्य ।
मार्त्तण्डनाड्या विहिते सुकुम्भे नाड्यो विशुध्यन्ति सुसाधकस्य ॥ 31 ॥
nidāgha-madhyandina-sūryatulyaṃ nābhau raver-maṇḍalam-āvibhāvya
mārttaṇḍanāḍyā vihite sukumbhe nāḍyo viśudhyanti susādhakasya

Technique : II.i.d. Inhale through right nostril, hold the breath to capacity and concentrate in the navel on the orb of the mid-day sun of the summer (KP-116; HTK-X.31).

शरद्राका निशीथेन्दु सहस्रदलमध्यगं स्रवत् ।
सुधामिडां कुम्भे ध्यात्वा शुध्यन्ति नाडिकाः ॥ 32 ॥ (HTK.X.32)
śaradrākā niśīthendu sahasradala-madhyagaṃ sravat
sudhāmiḍāṃ kumbhe dhyātvā śudhyanti nāḍikāḥ

Technique : II.i.e. Inhale through the left nostril, hold the breath and while holding the breath visualize oozing of nectar from the moon of the autumn night, situated in the lotus of thousand petals in the head (KP-117; HTK-X.32).

II.ii. Nāḍīśuddhi with visualization, mantra

II.ii.a. धौतिकर्म पुरा प्रोक्तं षट्कर्मसाधने यथा ।
श्रृणुष्व समनुं चण्ड नाडीशुद्धिर्यथा भवेत् ॥ 37 ॥
dhautikarma purā proktaṃ ṣaṭkarma sādhane yathā
śṛṇuṣva samanuṃ caṇḍa nāḍīśuddhir-yathā bhavet

उपविश्यासने योगी पद्मासनं समाचरेत् ।
गुर्वादिन्यासनं कुर्याद्यथैव गुरुभाषितम् ।
नाडीशुद्धिं प्रकुर्वीत प्राणायामविशुद्धये ॥ 38 ॥

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upaviśyāsane yogī padmāsanaṃ samācaret
gurvādi-nyāsanaṃ kuryād yathaiva gurubhāṣitam
nāḍīśuddhiṃ prakurvīta prāṇāyāmaviśuddhaye
वायुबीजं ततो ध्यात्वा धूम्रवर्णं सतेजसम् ।
चन्द्रेण पूरयेद्वायुं बीजं षोडशकैः सुधीः ॥ 39 ॥
vāyubījaṃ tato dhyātvā dhūmravarṇaṃ satejasam
candreṇa pūrayed vāyuṃ bījaṃ ṣoḍaśakaiḥ sudhīḥ
चतुःषष्ट्या मात्रया च कुम्भकेनैव धारयेत् ।
द्वात्रिंशन्मात्रया वायुं सूर्यनाड्या च रेचयेत् ॥ 40 ॥
catuḥṣaṣṭyā mātrayā ca kumbhakenaiva dhārayet
dvātriṃśan-mātrayā vāyuṃ sūryanāḍyā ca recayet

Technique : Samanu nāḍīśuddhi - Adopt a recommended posture such as padmāsana. Propitiate the deities and invite them in various parts of the body as per guidance of guru. Practise purification of nāḍīs by performing prāṇāyāma. Visualize on vāyubīja (yaṃ) which is smoky in colour and is lustrous while inhaling through left nostril repeating the bīja for 16 times. Retain breath by repeating the bīja for 64 times followed by exhalation through right nostril repeating the bīja for 32 times (GhS-V.37-40; SŚe.fol.9).

II.ii.b. उत्थाप्याग्निं नाभिमूलात् ध्यायेत्तेजोऽवनीयुतम् ।
बह्निबीजषोडशेन सूर्यनाड्या च पूरयेत् ॥ 41 ॥
utthāpyāgniṃ nābhimūlāt dhyāyet tejo'vanīyutam
bahni bījaṣoḍaśena sūryanāḍyā ca purayet
चतुःषष्ट्या मात्रया च कुम्भकेनैव धारयेत् ।
द्वात्रिंशन्मात्रया वायुं शशिनाड्या च रेचयेत् ॥ 42 ॥
catuḥṣaṣṭyā mātrayā ca kumbhakenaiva dhārayet
dvātriṃśan-mātrayā vāyuṃ śaśināḍyā ca recayet

Technique : Raise the fire from the root of the navel and contemplate on its radiance associated with Earth element. Thereafter, repeat Agnibīja (raṃ) for 16 times while inhaling through right nostril and retain the air for 64 repetition of the bīja and then take the air out through left nostril, repeating the mantra for 32 times (GhS-V.41-42; SŚe.fol.9).

II.ii.c. नासाग्रे शशधृग्बिम्बं ध्यात्वा ज्योत्स्नासमन्वितम् ।
ठं बीजं षोडशेनैव इडया पूरयेन्मरुत् ॥ 43 ॥
nāsāgre śaśadhṛgbimbaṃ dhyātvā jyotsnā-samanvitam
ṭhaṃ bījaṃ ṣoḍaśenaiva iḍayā pūrayen-marut

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चतुःषष्ट्या मात्रया च वं बीजेनैव धारयेत् ।
अमृतं प्लावितं ध्यात्वा नाडीधौतिं विभावयेत् ॥
द्वात्रिंशेन लकारेण दृढं भाव्यं विरेचयेत् ॥ 44 ॥
catuḥṣaṣṭyā mātrayā ca vaṃ bījenaiva dhārayet
amṛtaṃ plāvitaṃ dhyātvā nāḍīdhautiṃ vibhāvayet
dvātriṃśena lakāreṇa dṛḍhaṃ bhāvyaṃ virecayet

Technique : Contemplating on radiant orb of moon at the tip of nose, inhale through left nostril while repeating ṭhaṃ bīja for 16 times. Retain breath for 64 repetitions of vaṃ bīja while visualizing the nectar oozing and nāḍīs being purified. While one pointedly contemplating, takes out the air by repeating laṃ for 32 times.

Therapeutic Advantage : This is how nāḍiś are purified (GhS-V.43-44; SŚe).

III. Some stray techniques of nāḍīśuddhi

III.i. Kaṇṭhīvetālī kumbhaka

प्रथमहि अर्धसिध सो ठाने एडी वाम गुदातर आनै ।
दछनपाद वामजंघ धरै कण्ठमूलतें कुम्भक करै ॥ 494 ॥
prathamahi ardhasidha so ṭhāne eḍī vāma gudātara ānai
dachanapāda vāmajaṅgha dharai kaṇṭhamūlateṃ kumbhaka karai
त्रिघंटी मधि राखै थीर नासाफुट क्रम तजे समीर ।
मास दोय अभ्यास करवै नाना स्वाद देह मै पावै ॥ 495 ॥
trighhanṭīmadhi rākhai thīra nāsāphuṭa krama taje samīra
māsa doya abhyāsa karavai nānā svāda deha mai pāvai
छठै मास जोग सिध लहै नाडी सबै अमलता गहै ।
साधन करत जु उपजै स्वेद मरदै अंग लहै नहि खेद ॥ 496 ॥
chaṭhai māsa joga sidha lahai nāḍī sabai amalatā gahai
sādhana karata ju upajai sveda maradai aṅga lahai nahi kheda
छादनछीप फलका अरू वाय सकल तुचा के रोग नसाय ।
कुंभक षष्ट कहियै जोई उष्णकाल मै साधै सोई ॥ 497 ॥
chādanachīpa phalakā aru vāya sakala tucā ke roga nasāya
kumbhaka ṣaṣṭa kahiyai joī uṣṇakāla mai sādhai soī

Technique : Assume ardh-siddhāsana by placing left heel under the anus and right foot on left thigh. Then inhale and hold the breath in the throat and exhale through the nose. This should be practised in summer.

Therapeutic Advantage : After two month's of practice, one experiences various tastes in the body. A six month's of practice renders all nāḍīs purified. All skin diseases and rheumatic disorders are cured (JP-494-498)

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III.ii. Bhūtaśuddhi kumbhaka

रुद्ध्वा घोणायुगं कुर्याद् युगपद्यदि षट्क्रमात् ।
भूतशुद्धिरिति प्रोक्त आदिनाथेन शंम्भुना ॥ 34 ॥ HTK-X.34
ruddhvā ghoṇāyugaṃ kuryād yugapad-yadi ṣaṭkramāt
bhūtaśuddhiriti prokta ādināthena śaṃbhunā

Technique : One plugs the nostrils and practises kumbhaka simultaneously in six cakras in sequences. This is bhūtaśuddhi kumbhaka.

Therapeutic Advantage : The very title of this practice suggests that it results in purification of the five bhūtas which constitute the body (HTK-X.34, KP.157).

III.iii. Kapāla-śodhana

सुखासनस्थो दक्षनाड्या बहिस्थं पवनं समाकृष्याकेशमानखाग्रं कुम्भयित्वा सव्यनाड्या रेचयेत्।
तेन कपालशोधनं वातनाडीगतसर्वरोगविनाशनं भवति ॥ 13 ॥
sukhāsanastho dakṣanāḍyā bahisthaṃ pavanaṃ samākṛṣyākeśam ānakhāgraṃ
kumbhayitvā savyanāḍyā recayet tena kapālaśodhanaṃ vātanāḍīgata sarvaroga-
vināśanaṃ bhavati

Technique : One should sit in a comfortable posture such as sukhāsana and inhale through right nostril to the fullest of the limit. Then one can retain this air within followed by exhalation through left nostril.

Therapeutic Advantage : This purifies kapāla (forehead). It also rids one of all disorders affecting the nāḍīs which are conduits for vāta or which can also be vitiated by vāta (ŚAU-I.7.13.1).

Benefits of nāḍīśodhana

यदा तु नाडीशुद्धिः स्यात् तदा चिह्नानि बाह्यतः ।
कायस्य कृशता कान्तिर्जायते तस्य निश्चितम् ॥ 94 ॥
yadā tu nāḍīśuddhiḥ syāt tadā cihnāni bāhyataḥ
kāyasya kṛśatā kāntir-jāyate tasya niścitam
यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।
नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ 95 ॥ (HR.III.94-95)
yatheṣṭaṃ dhāraṇaṃ vāyor-analasya pradīpanam
nādābhivyaktir-ārogyaṃ jāyate nāḍiśodhanāt

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Therapeutic Advantage : Body becomes slim and lustrous. One can comfortably hold breath for a long time. Gastric fire is enhanced, nāda is revealed, diseases disappear (HTK-36.19ṇ HP-10ch.IV.15ṇ HR-III.94ṇ YSC-II.51ṇ YTU-36-45ṇ Yogasārasangraha-118ṇ HP(K).II. 19-20ṇ HP(ms.)fol.71-72ṇ 196-198).

अल्पानिद्रापुरीषं च स्तोकं मूत्रं च जायते ।
अदीनत्वमरोगित्वं योगिनस्तत्वदर्शिनः ॥ 43॥

alpānidrā purīṣaṃ ca stokaṃ mūtraṃ ca jāyate
adīnatvam arogitvaṃ yoginas-tatvadarśinaḥ

स्वेदलालाकृमिश्चैव सर्वथैव न जायते ।
कफपित्तानिलाश्चैव साधकस्य कलेवरे ॥ 44 ॥ (YuB.VII.43-44)

sveda-lālā-kṛmiścaiva sarvathaiva na jāyate
kaphapittānilāścaiva sādhakasya kalevare

Therapeutic Advantage : Sleep, faeces and urine become scanty. Perspiration (excessive), salivation, worm, (vitiation of) phlegm, bile and vāta etc. do not trouble a yogī. (YUB-VII.43-44; TBU.mantra-107)

नाडीशुद्ध्या ध्वस्तपापे भवन्ति कुम्भस्थैर्याभ्यासदार्ढ्याग्निमान्द्याः ॥
निद्रालस्याऽपाय ईड्या भुजीच्छाभूर्यास्यायाः सञ्जयः प्राणरोधैः ॥ 18 ॥ (HTK.34.18)

nāḍīśuddhyā dhvastapāpe bhavanti kumbhasthairyābhyāsa-dārdhyāgnimāndyāḥ
nidrālasyā'pāya iḍyā bhujīcchā bhūryāsyāyāḥ sañjayaḥ prāṇarodhaiḥ

Therapeutic Advantage : Purification of nāḍīs overcomes sins which reflect in steady and stable kumbhaka and resolving poor digestive fire, sloth and lethargy. Control of prāṇa increases appetite (HTK-34.18).

YRah-V.45-50;61-63 says that in the order of the practice of yoga for householders, Prāṇāyāma is the foremost. Due to practice of prāṇāyāma all impurities from the nāḍīs and also other parts of the body are expelled through lower passage.

नाडीशुद्धिमवाप्नोति पृथक् चिह्नोपलक्षितः ।
शरीरलघुतादीप्तिर्वह्नेजाठरवर्तिनः ॥ 11 ॥

nāḍīśuddhim avāpnoti pṛthak cihnopalakṣitaḥ
śarīralaghutā-dīptir-vahnejāṭhara vartinaḥ

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नादाभिव्यक्तिरित्येतच्चिह्नं तत्सिद्धिसूचकम् ।
यावदेतानि संपश्येत् तावदेवं समाचेरत् ॥ 12 ॥ (DU.VI.11-12)

nādābhivyaktir-ityetaccihnaṃ tatsiddhisūcakam
yāvadetāni saṃpaśyet tāvadevaṃ samācerat

Therapeutic Advantage : Lightness of body, increment in gastric fire and revelation of nāda are the benefits of nāḍīśuddhi. One should continue doing the above noted practice till such signs appear (DU-VI.11-12).

After practising kumbhaka for three years with devotion, one becomes an accomplished yogī and gains control over vāyu and senses. He eats less and sleeps less. He becomes lustrous and powerful. He also overcomes premature death and lives long (TBU.mantra-104).

***

Part II
Kumbhakas

Aṣṭa-kumbhakas

Yoga texts such as HP, GhS etc. describe a set of eight kumbhakas comprising sūryabheda, ujjāyī, sītkārī, śītalī, bhastrikā, bhrāmarī, mūrcchā, (plāvinī) and kevala. Names of aṣṭa-kumbhakas vary from text to text. Out of these eight or nine kumbhakas, bhrāmarī, plāvinī and mūrchā are not described alongwith their therapeutic benefits in these texts. Therefore, we have also kept them aside. Other five kumbhakas are dealt with at suitable places.

Sūryabheda

बद्ध्वा वज्रासनं प्राग्नुपवनमुपाकृष्य बाह्याभिवाहम्
मन्दं मार्त्तण्डनाड्यां तदनुकचनखाग्रान्तमाकुम्भयेच्च ॥
रुद्धे नाड्ये यातं पवनमनुशनैः रेचयेदेतदुक्तं
वातघ्नं भालसंशोधनमसकृदहो सूर्यभेदं विधेयम् ॥ 6 ॥
इति कफवातरोगकृमिदोषशैत्यविकारहर उष्णवीर्यः सूर्यभेदकुम्भकः ॥ HTK-X.6

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baddhvā vajrāsanaṃ prāg-anupavanam-upākṛṣya bāhyābhivāham
mandaṃ mārtaṇḍa-nāḍyāṃ tadanukacanakhāgrāntam ākumbhayecca
ruddhe nāḍye yātaṃ pavanam anuśanaiḥ recayed etaduktaṃ
vātaghnaṃ bhāla-saṃśodhanam asakṛdaho sūryabhedaṃ vidheyam
iti kapha vāta roga kṛmidoṣa śaityavikārahara uṣṇavīryaḥ sūryabheda kumbhakaḥ

Technique : Adopt vajrāsana. Inhale the external air slowly through right nostril. Hold the air till feeling of sensation is felt at the tips of the nails and hair. Thus air moves into nāḍīs. Thereafter draw the air out through left nostril. This is sūryabheda. It should be practised repeatedly.

Therapeutic Advantage : It overcomes vāta disorders. It purifies the forehead and removes lethargy.

Sūryabheda kumbhaka is heat producing in nature. It is recommended for alleviation of disorders of kapha, vāta, worms and cold.

(Yci(Ś)-fol-92; HR-II.10-12; YSC-II.51; HPJ-II.50; BS(SKHY)-IV.93; YŚU-I.89-92; JM-fol-40-41; YKU-I.22-25; YuB-VII.98-100; HP(RORI)-fol-78; Yāgānandarasāyanam-fol-5; YB-96-97; BrYs-IV.54-56; HP-10ch.IV.37-39; HP(K)-II.49-50; GhS-V.58-63).

It removes diseases of throat (JB.97).

It overcomes old-age and (untimely) death (BrYs, GhS).

Ujjāyī

आस्यं संयम्य नासापुटयुगसुषिराभ्यां समाकृष्य वायुं
मन्दं मन्दं यथासौ लगति गलतटादाहृदन्तः सशब्दः ॥
āsyaṃ saṃyamya nāsāpuṭayuga-suṣirābhyāṃ samākṛṣya vāyuṃ
mandaṃ mandaṃ yathāsau lagati galataṭād āhṛdantaḥ saśabdaḥ
रुद्ध्वा केशानखाग्रावधि पवनमुं रेचयेद्वामनाड्या
प्रोक्तोज्जायीति कुम्भः कफगददलनो दीप्तिकृज्जाठराग्नेः ॥ 7 ॥
ruddhvā keśānakhāgrāvadhi pavanam amuṃ recayed vāmanāḍyā
proktojjāyīti kumbhaḥ kaphagadadalano dīptikṛj-jāṭharāgneḥ
एष उज्जायिकाख्यस्तु कुम्भो भृशं धातुलीनामयध्वंसदावानलः ॥
गच्छता तिष्ठता योगिना सेवितो वृद्धनाडी नताम्बूदर-ध्वंसनः ॥ 8 ॥

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eṣa ujjāyikākhyastu kumbho bhṛśaṃ dhātulīnāmayadhvaṃsa-dāvānalaḥ
gacchatā tiṣṭhatā yoginā sevito vṛddhanāḍī natāmbūdara dhvaṃsanaḥ
उज्जायी सूर्यभेदौ द्वौ कुम्भावुष्णौ स्मृतौ मुनेः ।
चिद्रूपोष्मांशु धमनी विषवाहतया तनौ ॥ 9॥ HTK.X.7-9
ujjāyī sūryabhedau dvau kumbhāvuṣṇau smṛtau muneḥ
cidrūpoṣmāṃśu dhamanī viṣavāhatayā tanau

Technique : One slowly inhales through both nostrils in such a manner as to feel the frictional touch of air at the chest and throat which also creates a frictional sound. During this one keeps the mouth closed. Then one retains the air to feel its sensation even at the tips of hair and nails. Thereafter one exhales through left nostril.

Therapeutic Advantage : This is ujjāyī kumbhaka which alleviates all disorders caused due to phlegmatic disorders. It also enkindles gastric fire.

Ujjāyī kumbhaka quickly purifies morbidities of the bodily constituents with excessive heat generated by it.

When a yogī undertakes this practice consistently, he removes impurities of large intestine, dropsy and abdominal disorders.

Both ujjāyī and sūryabheda kumbhakas are heat generating. Heat generated by this burns out toxicity from tubular vessels.

(Yci(Ś)–fol-92; YSC-II.51; HPJ-II.52-53; BS (AY)-IV.93; ŚAU-I.7.13.2; YŚU-I.93-94; JM-fol.41; YKU-I.26-29; HP 10ch-IV.40-42; YuB-VII.101-103; HP (RORI)-fol.80; Yogānandarasāyanam – fol.5; YB-98; BrYs-IV.57-58; HR-II.13-15; HP(K)-II.51-53; GhS-V.64-67).

Some texts are not quite particular about creating a sonorous during ujjāyī; these texts are - YŚU, JM, YuB etc.

GhS-V.65 explicitly suggests application of jālandhara-bandha during (internal) retention of air.

During the practice of kumbhaka one should not allow the body parts to shake. One should also not inhale nor exhale.

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If these guidelines are not followed, practice of kumbhaka can be harmful and even fatal (HSC.p.139).

In the event of being effected by vitiated vāta and kapha, śūla (colic), breathing trouble (asthma), cold, cough sūryabheda is recommended (HTK-VII.48-49; HSC-p.42).

In case of mūrcchā (swooning), burning, viṣamajvara etc. śitalī and bhastrikā kumbhaka are suggested (HTK-VII.48-49; HSC-p.42).

While suffering from cold and kapha (cough), agni dhāraṇā or bhūtahāraṇa is conducive (HTK.VII.48-49; HSC-p.42).

GhS.V.64 and BrYs.IV.57 suggest holding of air in the mouth at the time of Jālandhara bandha.

Sītkāra

Sītkā kumbhaka, sītka, sītkā, śītkāsa, śītakāraṇ sītkārī, sitakā - are various names of the same technique with very little variation. Many texts do not suggest practice of kuṃbhaka in this set of practice. Its being in the group of kuṃbhaka, it is felt that it should involve retention of breath.

These techniques are being described along with their therapeutic benefits below:

(i) सीत्कां दद्यान् मुखेन प्रथममनुविजृम्भां च नासापुटाभ्यां
नित्याभ्यासप्रयोगादिति भवति नरः कामदेवो द्वितीयः ॥
निद्रालस्यक्षुधातृट्रहित इह चरेद्योगिनीचक्रसेव्यः
सृष्टेः संहारकारी विहरति स सदोपद्रवो न पृथिव्याम् ॥ 10 ॥

sītkāṃ dadyān mukhena prathamam anuvijṛmbhāṃ ca nāsāpuṭābhyāṃ
nityābhyāsa-prayogād iti bhavati naraḥ kāmadevo dvitīyaḥ
nidrālasya kṣudhātṛṭ-rahita iha cared yoginī cakrasevyaḥ
sṛṣṭeḥ saṃhārakārī viharati sa sadopadravo na pṛthivyām

सुधास्राविशिरारन्ध्रतालु स्पृष्ट्वामृतं मरुत् ।
हिमो जिह्वाग्रयुक् शीतल्येव सीत्कार्यऽतोऽरुजा ॥ 11 ॥
इति पित्तज्वरदाहतृषादौ सीत्कारकुम्भकः ॥ HTK-X.10-11

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sudhāsrāvi-śirārandhratālu spṛṣṭvāmṛtaṃ marut
himo jihvāgrayuk śītalyeva sītkārya'to'rujā
iti pitta jvara dāha tṛṣādau śītkāra kumbhakaḥ

Technique : One sucks air through mouth making a hissing sound (sīt) and thereafter exhales through nostrils.

Therapeutic Advantage : A regular practice of this makes a man second to cupid. It removes sleep (drowsiness), lethargy, hunger and thirst. He is favoured by groups of yoginīs, becomes a creator and destroyer and moves freely on the earth.

As prāṇa touches the aperture above the upper palate, ambrosia secrets from the śirās (tubular vessels). The tongue turns cool. Practice of sītkārī is like śītalī which offers wellness.

Sītkā kumbhaka is recommended for acidity, fever, burning sensation and thirst etc.

(HTK-X.10-11; YSC-II.51; HPJ-II.54-56; HP.10ch.IV.43-47; YuB. VII.104-107; BrYs-IV.59; HR-II.16-17; HP(K)-II.54-55).

ŚAU-I.7.13.3 and JM-fol.42 suggest retention of breath after inhalation in this process.

To this above described techniques, YSC-II.51 and also YuB-I.321ṇ further adds that "In this manner one who consistently draws air in by pressing the tongue against hard palate gets rid of all diseases in half an abda (half a year).

(ii) कुंभं कुर्यान्सदावक्त्राघ्राणं चैव विजृंभितं ।
रसनां प्राणसंयुक्तां पीयमानं विचिंतयेत् ॥ 70 ॥

kumbhaṃ kuryān sadāvaktrāghrāṇaṃ caiva vijṛṃbhitaṃ
rasanāṃ prāṇasaṃyuktāṃ pīyamānaṃ vicintayet

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भुजंगाभ्यासप्रयोगेन सुवक्त्रापि शनैः शनैः ।
सुलभं दिव्याभ्यासेन कुंभकाख्यं भुजंगमः ॥ 71 ॥

bhujaṅgābhyāsa prayogena suvaktrāpi śanaiḥ śanaiḥ
sulabhaṃ divyābhyāsena kumbhakākhyaṃ bhujaṅgamaḥ

केचिद्वदंति सीतकारः केचित्याहुर्भुजंगमः ।
भुजंगाख्यं शुभं शांतं सतां च सततं शिवः ॥ 72 ॥ HP(ms.)Fol-80

kecidvadanti sītakāraḥ kumbhakākhyaṃ bhujaṅgamaḥ
bhujaṅgākhyaṃ-śubhaṃ śāntaṃ satāṃ ca satataṃ śivaḥ

(iii) HP(RORI)–fol.80-81- puts this technique with slight variation which is as follows:

Technique : One sucks air through tongue and retains the air before exhaling through nostrils. One undertakes this practice in a consistent manner.

Some know it as Sītkāra, while others call it Bhujaṅgama.

(iv) YuB-I.323-326 describes four additional techniques of breathing which are very much similar to these techniques but these are not named by the author. These are:

a. रसनामूर्ध्वगां कृत्वा क्षणार्धं यस्तु तिष्ठति ।
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ 323 ॥

rasanām-ūrdhvagāṃ kṛtvā kṣaṇārdhaṃ yastu tiṣṭhati
kṣaṇena mucyate yogī vyādhi-mṛtyu-jarādibhiḥ

Therapeutic Advantage : A Yogī who remains still even for half a moment by folding the tongue up gets rid of diseases, death (premature) and old age etc. (YuB-I.323).

b. सरसं यः पिबेद्वायुं प्रत्यहं विधिना सुधीः ।
नश्यन्ति योगिनस्तस्य श्रमदाहज्वरामयाः ॥ 324 ॥

sarasaṃ yaḥ pibed vāyuṃ pratyahaṃ vidhinā sudhiḥ
naśyanti yoginastasya śrama-dāha-jvarāmayāḥ

Therapeutic Advantage: A wise who daily sucks the air along-with rasa (ambrosia?) as per prescribed technique gets rid of fatigue, burning, fever and other diseases (YuB-I.324).

c. रसनामूर्ध्वगां कृत्वा यश्चन्द्रसलिलं पिबेत् ।
मासमात्रेण योगीन्द्रो मृत्युं जयति निश्चितम् ॥ 325 ॥

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rasanām ūrdhvagāṃ kṛtvā yaścandra salilaṃ pibet
māsamātreṇa yogīndro mṛtyuṃ jayati niścitam

Therapeutic Advantage : One who sucks ambrosia oozing from the lunar orb by folding the tongue up, certainly overcomes (premature) death in a month (YuB-I.325).

d. राजदन्तबिलं गाढं सम्पीड्य विधिना पिबेत् ।
ध्यात्वा कुण्डलिनीं देवीं षण्मासेन कविर्भवेत् ॥ 326 ॥

rājadantabilaṃ gāḍhaṃ sampīḍya vidhinā pibet
dhyātvā kuṇḍalinīṃ devīṃ ṣaṇmāsena kavirbhavet

Therapeutic Advantage : One should suck (the air) in the manner prescribed, by pressing the roots of the upper teeth properly and also meditating on kuṇḍalinī the goddess, becomes a kavi (poet, wise) in six months (YuB-I.326).

(v) Sitakā

(a) जिह्वा आणि दांतां विच देवै, चाटि पवन मुंमांहि लेवै ।
कुंभक रोकै उद्रमै भरै, दोउ नांस का रेचक करै ॥ 10 ॥
jihvā āṇi dāṅtāṃ vica devai cāṭi pavana muṃmāṃhi levai
kumbhaka rokai udramai bharai dou nāṃsa kā recaka karai
सीतपवन सदा पी भाई, सहज पचावै छींक जंभाई ।
षुध्या तृषा निद्रा नासै, आलस छाडिजो सदा अभ्यासै ॥ 11 ॥
sītapavana sadā pī bhāī sahaja pacāvai chīṅka jaṃbhāī
ṣudhyā tṛṣā nidrā nāsai ālasa chāḍijo sadā abhyāsai

Technique : Press the tongue against the roots of (upper) teeth. Draw air through mouth. Retain the air in the cavity. Then draw the air out through both nostrils. It should be practised consistently.

Therapeutic Advantage : It can control sneezing and yawning. It also overcomes hunger, thirst, drowsiness and lethargy (JM-fol.42).

(b) तालू रसना धरै उलटाय, पवना पीवै सहज सुभाय ।
रोगन रहै देह मै कोई, भूमंडल मैं जोगेंद्र होई ॥ 12 ॥ JM-Folio-42
tālū rasanā dharai ulaṭāya pavanā pīvai sahaja subhāya
rogana rahai deha mai koī bhūmaṅḍala maiṃ jogendra hoī

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Technique : JM-fol.42 gives another variation of this practice. One should smoothly draw air by folding up the tongue and pressing it against the hard palate.

Therapeutic Advantage : This overcomes all bodily diseases.

vi) Śītakāra

ओड जॅभाई नासिका, लीजै खिंचै जु पौन
ताहि कछू ठहरायकै, छोडे मुखसों जौन ॥ 94 ॥
oḍa jāṃbhāī nāsikā lījai khiṅcai ju pauna
tāhi kachū ṭhaharāyakai choḍe mukhasoṃ jauna
धीरे धीरे रेचिये, सीसी शब्द उचार ।
सुन्दर होवै तेजवत, अधिक रूप को धार ॥ 95 ॥
dhīre dhīre reciye sīsī śabda ucāra
sundara hovai tejavata adhika rupa ko dhāra
भूखप्यास व्यापै नहीं, आलस नींद न होय ।
तन चेतन ही होत है, रहै उपाधि न कोय ॥ 96 ॥ BS(AY)-IV.94-96
bhūkhapyāsa vyāpai nahiṃ ālasa nīṇda na hoya
tana cetana hī hota hai rahai upādhi na koya

Technique : One folds the tongue up and draws air through nostrils. Then one holds the air in. After that one should slowly take air out while producing a noise resembling 'sī-sī'.

Therapeutic Advantage : This practice makes one full of energy and brightness. Hunger, thirst, lethargy, drowsiness etc. do not trouble him. One experiences physical exuberance. One also feels freedom from distractions (BS(AY)-IV.94-96).

vii) Sītkāra

दन्तैर्दन्तान्समापीड्य पिबेद्वायुं शनैः शनैः ।
ऊर्ध्वजिह्वः सुमेधावी मृत्युं जयति सोचिरात् ॥ 76 ॥
dantair-dantān samāpīḍya pibed vāyuṃ śanaiḥ śanaiḥ
ūrdhvajihvaḥ sumedhāvī mṛtyuṃ jayati socirāt
षण्मासमात्रमभ्यासं यः करोति दिने दिने ।
सर्वपापविनिर्मुक्तो रोगान्नाशयते हि सः ॥ 77 ॥ ŚS.III.76-77
ṣaṇmāsamātram-abhyāsaṃ yaḥ karoti dine dine
sarva-pāpa vinirmukto rogān nāśayate hi saḥ

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Technique : One clenches the pair of teeth and fold the tongue up. Then one sucks air slowly. (This produces a 'sīt' sound. Thus the name).

Therapeutic Advantage : One who clings to this practice for six months gets rid of all sins (mental disorders) (ŚS-III.76-77; ŚAU-I.7.13.3; HTK-XII.20-22; YuB-I.329).

One should practise śītkārī or śītalī while suffering from pittajvara and dāha (burning). In such condition one can also practice with vārūṇī or śripāvamānī (vāyu) dhāraṇā (HSC.p.42).

Śītalī

वायुं गिरापूर्य च नासिकाभ्यां विरेचयेत्पूर्ववदेव कुंभन् ।
अशास्त्रनिर्वर्तितयोगजानां रुजां विनाशाय च शीतलीं तां ॥ 43 ॥
vāyuṃ girāpūryaca nāsikābhyāṃ virecayet pūrvavadeva kumbhan
aśāstra-nirvartita-yogajānāṃ rujāṃ vināśāya ca śītalīṃ tāṃ

व्याख्या –
अथ शीतलीकुंभकः ।अत्र शीतलीकुंभकेनैव सर्वरोगहरणकथमित्युक्ते अतिशीतला
अमृतस्वरूपसर्वरोगहारिणी शीतलेति काचिद्देवता नाभिचक्रादारभ्य हृदयपर्यंत-
मृणालतंतुसदृशं नाडिरूपा वर्तते या सह सरस्वतीनाड्यास्सबंध-सद्भावाज्जिह्वाग्रेणोदाहते
वायुना सह अमृतसकल-नाड्युत्पत्तिस्थाननाडीचक्रं प्रविश्य सकलशिरासु व्यापकत्वात्
अमृता भवतीति सकलशास्त्रसिद्धांतत्वाद्रोगहरणे को नाम प्रयास
इत्युक्त्वाच्छीतलीसंबंधत्वाछीतलीं कुंभक इत्युच्यते।
vyākhyā -
atha śītalī kumbhakaḥ - atra śītalī kumbhakenaiva sarvaroga-haraṇa katham ityukte atiśītalā amṛta-svarūpa sarvarogahāriṇī śītaleti kāciddevatā nābhicakrādārabhya hṛdaya-paryantaṃ mṛṇāla-tantu-sadṛśaṃ nāḍirupā vartate yā saha sarasvatī-nāḍyāssabandha- sadbhāvājjihvāgreṇodāhate vāyunā saha amṛta-sakala-nāḍyutpattisthāna-nāḍī-cakraṃ praviśya sakalaśirāsu vyāpakatvāt amṛtā bhavatīti sakala-śāstra-siddhāntatvād rogaharaṇe ko nāma prayāsa ityuktvācchītalī-saṃ bandhatvāchītalīṃ kumbhaka ityucyate

Technique :

a. One draws air in through tongue, retains it and draws out through both nostrils.

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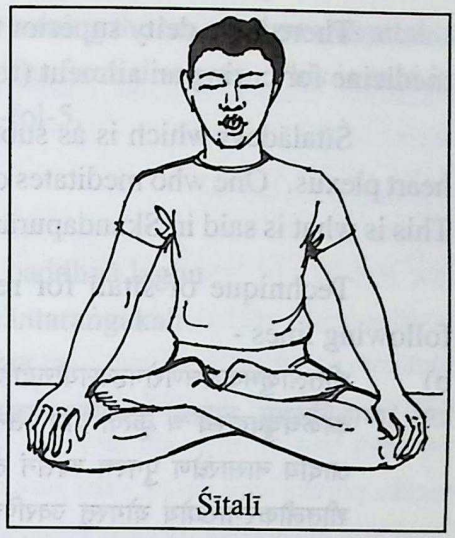
Śītalī

Therapeutic Advantage : This is śītalī. It is suggested for overcoming those disorders which might have affected one due to practices not recommended in Yoga texts.

Śītalī is considered to be cool in effect and is a panacea for all disorders. Therefore it is of the nature of ambrosia.

Why should one draw the air through tongue? It is commonplace to suggest inhalation and exhalation through nostrils in practice of prāṇāyāma. Suggestion to take air in through tongue needs clarification. Yogānandarasāyanam-fol-5 provides justification for this in the following line:

There exists a nāḍī which starts from navel plexus and stretches upto the heart region. It is as fine as the fibre of a lotus. This nāḍī is related to saraswatī. Sarasvatī is located at the tip of tongue. Through this nāḍī named sarasvatī, ambrosia flows to all nāḍī-cakra and from there it spreads to all śirās. Thus it inundates the entire body. Therefore, drawing air through tongue would be beneficial and healthful. This is the concept held in all texts of Yoga.

It is also noted that in this place the author of Yogānandarasāyana elevates the technique of śītalī to the level of a deity.

न मंत्रो नौषधं किंचिद्रोगराजस्य विद्यते ।
त्वमेकाशीतला धात्री नान्यां पश्यामि देवतां ॥
na mantro nauṣadhaṃ kiñcid rogarājasya vidyate
tvamekāśītalā dhātrī nānyāṃ paśyāmi devatāṃ
मृणालतंतुसदृशांनाभिहृन्मध्यसंस्थितां ।
यः सदा चिंतयेद्देवीं तस्य मृत्युर्न जायत ॥
इति स्कांदे शीतला देवि स्तोत्र मंत्र प्रकरणे ॥
mṛṇālatantu sadṛśāṃ-nābhi-hṛnmadhya saṃsthitāṃ
yaḥ sadā cintayed devīṃ tasya mṛtyurna jāyata
iti skānde śītalā devi stotra mantra prakaraṇe

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There is no deity superior to śitalī. What to speak for an incantation or a medicine for curing an ailment (rogarāja – TB). Śītalī is the only savoir.

Śītalādevi which is as subtle as fibre of a lotus, resides at the navel and heart plexus. One who meditates on this goddess does not face (premature) death. This is what is said in Skandapurāṇa in the contexts of (chapter of) Stotramantra.

Technique of śītalī for removal of disease is also given again in the following lines -

b) शीतलीकुंभकलक्षणरोगहरणयोरुदाहरणांतरमाह
काकचंचुवदास्यं च कृत्वा वायुं सिनौत्कृतं ।
आदाय नासारंध्रेण पुनश्च श्वसनं त्यजेत् ।
शीतलीकरणाख्योयं योगस्तु ज्वरपित्तहृत् ।
अमृतं शीतलं तस्य पिबतश्च जरा नहि ।

śītalī kumbhaka lakṣaṇa roga-haraṇayor udāharaṇāntaramāha
kākacañcuvadāsyaṃ ca kṛtvā vāyuṃ sinautkṛtaṃ
ādāya nāsā-randhreṇa punaśca śvasanaṃ tyajet
śītalī-karaṇākhyoyaṃ yogastu jvara-pittahṛt
amṛtaṃ śītalaṃ tasya pibataśca jarā nahi

Technique : One forms the lips like the beak of a crow and draws the air in through it. Thereafter one takes the air out through nose.

Therapeutic Advantage : Practice of śitalī cures fever and acidity. There sets no old age since one suck ambrosia which is cooling in nature. Folio–5

c) जिह्वाया तालुमूलेन प्राणं यः पिबते प्रिये ।
अस्य षण्मासतः सर्वे रोगा नश्यंति योगिनः ।

jihvāyā tālumūlena prāṇaṃ yaḥ pibate priye
asya ṣaṇmāsataḥ sarve rogā naśyanti yoginaḥ

One who sucks the air in through the tongue presses against the base of palate, overcomes all disorders in six months. Folio–5

d) रसनामूर्धगं कृत्वा सोमं पिबति यः प्रिये ।
सिद्धिं मासार्धतो याति रोगास्तस्य न संति हीति आनंदकंदे ।

rasanāmūrdhagaṃ kṛtvā somaṃ pibati yaḥ priye
siddhiṃ māsārdhato yāti rogāstasya na santihīti ānadakande

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Therapeutic Advantage : One who sips soma by turning the tongue upwards attains success in six months and also he does not suffer from diseases. This is said in Ānandakanda. Folio–5 Yogānandarasāyanam-fol-5.

आकृष्याकृष्य वायुं भृशमिति प्राग्वच्चाकृष्य बद्ध्वा लघु ।
सुरसकृद् रेचकपूरकाभ्यां कुम्भोयं चान्तरंगकः ।।15।।
ākṛṣyākṛṣya vāyuṃ bhṛśamiti prāgvaccākṛṣya baddhvā laghu
surasakṛd recakapūrakābhyāṃ kumbho'yaṃ cāntaraṅgakaḥ
जिह्वां बहिर्निःसार्य दन्तमूले कृत्वा वायुमाकृष्य पूरकं भवेत् पूर्ववत् ।
ततो मन्दनासाभ्यां वायुं अधस्त्यजेत् शनकैराशिखाग्रमानखाग्रावध्युच्चैश्चानुनासापुट युगलबिलाभ्यां ततो रेचयेत् ।
गुल्मप्लीहोदरघ्नो ज्वरक्षवथुतषं यक्ष्मपित्ते निहन्ति ।।16।।
jihvāṃ bahir-niḥsārya dantamūle kṛtvā vāyum-ākṛṣya pūrakaṃ bhavet pūrvavat
tato manda-nāsābhyāṃ vāyuṃ adhastyajet śanakair-āśikhāgram-ānakhāgrāvadhyuccaiścānu-
nāsāpuṭa yugalabilābhyāṃ tato recayet
gulmaplīhodaraghno jvara-kṣavathu-tṛṣaṃ yakṣmapitte nihanti
दोषं देवं च हन्यादिति मददलनः शीतली नाम कुम्भः ।।17।। HTK-X.15-17
doṣaṃ devaṃ ca hanyāditi madadalanaḥ śītalī nāma kumbhaḥ

Technique : e) One presses the tip of the tongue against the roots of teeth and takes the air in and retains it till one feels sensation at the tip of hair and nails. Then one slowly leaves the air out through nose.

Therapeutic Advantage : This is śitalī kumbhaka which cures inflammation, spleen disorders (plīhā), dropsy, fever, sore throat, thirst, consumption, acidity (pitta) and the evils related to deities. It also controls lust. It relieves one of pitta-jvara. Grey hair turns black (HTK-X.15-17).

(Yci(Ś); HSC-pp.154; YSC-II.51; HPJ-II.58; BS (AY)-IV,98; ŚAU-I.7.13.4; YŚU-I.95; JM-fol-43; YKU-I.30-31; HP10ch.IV.48-49; YuB-VII.108-109; HP(ms.)-fol-82; ŚS-III.69; GP-II.39; YB-100; HR-II.19-20; HP(K)-II.57-58; GhS-V.68-69; ŚS-III.79).

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Bhastraka kumbhaka

Bhastraka, bhastrā, bhastrikā, bhastrī, bhastra kumbhaka, bhastrikā kumbhaka are various names of this practice.

It is described below:

पद्मासन की बैठक साधै, मुष कौं मूंद जलंध्र बांधै ।
घ्राणं द्वारा रेचै प्राणं, नासा अग्रे दृष्टि समाणं ॥ 17 ॥
padmāsana kī baiṭhaka sādhai muṣa kauṃ mūnda jalandhra bāndhai
ghrāṇaṃ dvārā recai prāṇaṃ nāsā agre dṛṣṭi samāṇaṃ
रेचक पूरक करे वारं वार, जैसे धुवण धुवै लुहार ।
ऐसै जोगी पवन कौं चालै, ब्रह्म अग्न कौं युं प्रजालै ॥ 18 ॥
recaka pūraka kare vāraṃ vāra jaise dhuvaṇa dhuvai luhāra
eisai jogī pavana kauṃ cālai brahma agna kauṃ yuṃ prajālai
जब थकेलो जांणै देही, सूरज पूर उद्र मे लेही ।
गंग जमुन का रोकै घाट, जांहां जडै लंबिका पाट ॥ 19 ॥
jaba thakelo jāṃṇai dehī sūraja pūra udra me lehī
ganga jamuna kā rokai ghāṭa jāṃhāṃ jaḍai laṃbikā pāṭa
कुंभक करि हृदा मैं धरै । सूक पात ज्यूं धरणी पर परै ।
इडा कै घरि रेचै प्राण, तब चढै गिगन कौं वायु अपान ॥ 20 ॥
kumbhaka kari hṛdā maiṃ dharai sūka pāta jyūṃ dharaṇī para parai
iḍā kai ghari recai prāṇa taba caḍhai gigana kauṃ vāyu apāna
वायपित कफ कुंभक हरै, अग्निवृद्धि अपरबल करै ।
यातैं वेग सर्पणी जागै, भव गुहा के मारग लागै ॥ 21 ॥
vāyapita kapha kumbhaka harai agnivṛddhi aparabala karai
yātaiṃ vega sarpaṇī jāgai bhava guhā ke māraga lāgai
वक्रभाव तजि सूधी होइ, आनंद सुभ की दाता सोइ ।
कफ आ गलकौ दूर करावै, ब्रह्मनाडी कौ मारग पावै ॥ 22 ॥
vakrabhāva taji sūdhī ānanda subha kī dātā soi
kapha ā galakau dūra karāvai brahmanāḍī kau māraga pāvai
षट्चक्र को पवना भेदै, तीन ग्रंथि कौं नीका भेदे ।
सिवके मंदिर सक्त को ल्यावै, भस्ता नाम कुंभक यह कहावै ॥ 23 ॥ JM-Fol.44-45
ṣaṭcakra ko pavanā bhedai tīna granthi kauṃ nīkā bhede
Sivake mandira sakta ko lyāvai bhastā nāma kumbhaka yaha kahāvai

Technique : a) Adopt padmāsana. By keeping mouth closed apply jālandhara Bandha. Fix the gaze at the tip of nose. Just as the bellows of a blacksmith,

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inhale and exhale repeatedly through nose. This invigorates (brahma-agni) gastric fire.

When fatigue sets in, one should inhale through right nostril and retain breath with application of jālandhara bandha. Now close the nostril and retain breath by holding it at heart region. One should maintain motionlessness (of body). Thereafter exhale through left nostril. This reaches apāna vāyu to brahmarandhra.

Therapeutic Advantage : It overcomes disorders of vāta, pitta and kapha. It enhances (bodily) fire and offers energy. It awakens kuṇḍalinī. It pierces 6 cakras and three knots. Through this practice one can unite Śiva and Śakti (JM-fol-44.45, HP(ms.)-83,101).

b) भस्त्रिका लोहकाराणां यथाक्रमेण संभ्रमेत् ।
तथा वायुं च नासाभ्यामुभाभ्यां चालयेच्छनैः ॥ 70 ॥
bhastrikā lohakārāṇaṃ yathākrameṇa saṃbhramet
tathā vāyuṃ ca nāsābhyām ubhābhyāṃ cālayec-chanaiḥ
एवंविंशतिवारं च कृत्वा कुर्याच्च कुम्भकम् ।
तदन्ते चालयेद्वायुं पूर्वोक्तं च यथाविधि ॥ 71 ॥
evaṃ viṃśativāraṃ ca kṛtvā kuryācca kumbhakam
tadante cālayed vāyuṃ pūrvoktaṃ ca yathāvidhi
त्रिवारं साधयेदेनं भस्त्रिका कुम्भकं सुधीः ।
न च रोगो न च क्लेश आरोग्यं च दिने दिने ॥ 72 ॥ GhS.V.70-72
trivāraṃ sādhayed enaṃ bhastrikā kumbhakaṃ sudhiḥ
na ca rogo na ca kleśa ārogyaṃ ca dine dine

Technique : One should steadily move the air in and out using both nostrils just as the bellows of a blacksmith. This is done for twenty times followed by kumbhaka and then one exhales in the manner prescribed. A wise should do this bhastrikā for three times in one session.

Therapeutic Advantage : As a result of this there will occur no disease or suffering. Gradually one will gain good health (GhS-V.70-72).

ततः पद्मासनं बद्ध्वा समग्रीवोदरः सुधीः ।
मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् ॥ 32 ॥
tataḥ padmāsanaṃ baddhvā samagrīvodaraḥ sudhīḥ
mukhaṃ saṃyamya yatnena prāṇaṃ ghrāṇena recayet

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यथा लगति कण्ठात्तु कपाले सस्वनं ततः ।
वेगेन पूरयेत् किंचिद्धृत्पद्मावधि मारुतम् ॥ 33 ॥
yathā lagati kaṇṭhāttu kapāle sasvanaṃ tataḥ
vegena pūrayet kiṃcidhṛtpadmāvadhi mārūtam
पुनर्विरेचयेत् तद्वत् पूरयेच्च पुनः पुनः ।
यथैव लोहकाराणां भस्त्रा वेगेन चाल्यते ॥ 34 ॥
punarvirecayet tadvat pūrayecca punaḥ punaḥ
yathaiva lohakārāṇāṃ bhastrā vegena cālyate
तथैव स्वशरीरस्थं चालयेत् पवनं शनैः ।
यथा श्रमो भवेद्देहे तथा सूर्येण रेचयेत् ॥ 35 ॥
tathaiva svaśarīrasthaṃ cālayet pavanaṃ śanaiḥ
yathā śramo bhaved dehe tathā suryeṇa recayet
यथोदरं भवेत् पूर्णं पवनेन तथा लघु ।
धारयन्नासिकामध्यं तर्जनीभ्यां विना दृढम् ॥ 36 ॥
yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu
dhārayan nāsikāmadhyaṃ tarjanībhyāṃ vinā dṛḍham
कुम्भकं पूर्ववत् कृत्वा रेचयेदिडयानिलम् ।
कण्ठोत्थितानलहरं शरीराग्निविवर्धनम् ॥ 37 ॥
kumbhakaṃ pūrvavat kṛtvā recayed iḍayānilam
kaṇṭhotthitānalaharaṃ śarīrāgnivivardhnam
कुण्डलीबोधकं पुण्यं पापघ्नं शुभदं सुखम् ।
ब्रह्मनाडी मुखान्तस्थकफाद्यर्गलनाशनम् ॥ 38 ॥
kuṇḍalī bodhakaṃ puṇyaṃ pāpaghnaṃ śubhadaṃ sukham
brahmanāḍī mukhāntasthakaphādyargala nāśānam
गुणत्रय-समुद्भूत-ग्रन्थित्रय-विभेदकम् ॥
विशेषेणैव कर्त्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ 39 ॥ YKU-I.32-39
guṇatraya-samudbhūta-granthitraya-vibhedakam
viśeṣeṇaiva karttavyaṃ bhastrākhyaṃ kumbhakaṃ tvidam

Technique : c) One should adopt padmāsana while keeping body upright and mouth closed. He should exhale air through either nostril in a manner so that air touches the chest region upto forehead and a sound is produced. Then forcefully inhale a little upto the chest region. Again exhale and inhale repeatedly as the bellows of an ironsmith. When fatigue sets in, one should exhale through right nostril. Then inhale slowly to fill the body fully and hold breath by plugging nostrils. Thereafter, exhale through left nostril.

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Therapeutic Advantage : This practice overcomes vitiated heat in throat region, increases bodily fire, awakens kuṇḍalinī, it is auspicious, removes vice (mental disturbances), brings about wellness, removes phlegmatic disorders in the opening of suṣumnā, severs three knots (granthis) originated from triad of guṇas. Practice of bhastrākumbhaka is therefore strongly recommended.

(HTK-X.12-14, Yci(Ś).fol-92, HSC-p.44, p.155, YSC-II.51, HPJ-II.65, BS(AY)-IV.98-99, YŚU-I.96-98, HP-(10ch)-IV.50-57, YuB-VII.110-116, Yogānandarasāyanam-fol-6, YB-101-105, HR.II.21-25, HP(K).II.60-65).

d) Bhastrā- According to Satkarmasaṅgraha-51-54 there are three varieties of bhastrā which are bhrāntibhastrā, sthirabhastrā and antarbhastrā which appear in the context of nāḍīśuddhi.

Mūrcchā kumbhaka

पूरक करि जालंध्र बंध दीजै, रेचक कर पाछो नही लीजै ।
सक्ति होई तो लौं यों रहै, मूर्छा कुंम्भक या सौं कहै ॥ 19 ॥
pūraka kari jālandhra bandha dījai recaka kara pācho nahī līja
sakti hoī to lauṃ yoṃ rahai murcchā kumbhaka yā sauṃ kahai
याही तै सुष प्राप्ति होई, हरष सोक नही व्यापै कोई ।
मन की वृत्ति थकै सब ऐसैं पवन रहित दीपक ह्वै जैसै ॥ 20 ॥
yāhī tai suṣa prāpti hoī haraṣa soka nahī vyāpai koī
mana kī vṛtti thakai saba aisai pavana rahita dīpaka hvai jaisai
मन चंचल नहि चल करै, सोई पंथ तत सार ॥
इंद्री पोषै मनमुषी ते मूरष मूढ गिंवार ॥ 31 ॥ JM-Folio-46
mana cañcala nahi cala karai soī pantha tata sāra
indrī poṣai manamuṣī te mūraṣa mūḍha giṃvāra

Technique : After inhalation apply jālandharabandha followed up by exhalation. Do not, now, inhale after exhalation and retain the breath externally so long as capacity allows. This is mūrcchā kumbhaka.

Therapeutic Advantage : This brings extraordinary joy. All fluctuations in the mind would vanish, just as a light does not flicker kept in a place free from drought.

This leads one to the path of stability of mind. All senses turn inwardly (JM-fol.46).

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Kevala kumbhaka

पूर्वोक्तकाले कुर्वीत पवनाभ्यासमेव च || 143 ||
pūrvokta kāle kurvīta pavanābhyāsameva ca
ततः परं यथेष्टं तु शक्तिः स्याद् वायुधारणे || 144 ||
tataḥ paraṃ yatheṣṭaṃ tu śaktiḥ syād vāyudhāraṇe
यथेष्टं धारणाद् वायोः सिध्येत् केवलकुम्भकम् || 145 || ।
yatheṣṭaṃ dhāraṇād vāyoḥ sidhyet kevala kumbhakam
केवले कुम्भके सिद्धे रेच.पूरक.वर्जिते || 146 ||
kevale kumbhake siddhe reca-pūraka-varjite
न तस्य दुर्लभं किंचित् त्रिषु लोकेषु विद्यते || 147 ||
na tasya durlabhaṃ kiñcit triṣulokeṣu vidyate
अल्पमूत्रपुरीषश्च स्वल्पनिद्रश्च जायते || 158 ||
alpamūtrapurīṣaśca svalpanidraśca jāyate
क्रिमयो दूषिका लाला स्वेदो दुर्गन्धिता तनोः || 159 ||
krimayo duṣikā lālā svedo durgandhitā tanoḥ
एतानि सर्वदा तस्य न जायन्ते ततः परम् || 160 || YŚD-143-147(158-160
etāni sarvadā tasya na jāyante tataḥ param

Technique : One should practise prāṇāyāma at recommended times which enables one to retain breath to capacity. Willful retention of breath brings success in practice of kevala kumbhaka. During the practice of kevala, recaka and pūraka remain inactive. One, who is capable to exercise kevala kumbhaka, achieves all success in life and hereafter.

Therapeutic Advantage : Moreover, by practising Kevala kumbhaka one enjoys scanty faeces and urine, and also less sleep. He also experiences freedom from worms, filth, (excessive) salivation, perspiration and foul smell of the body (YŚD-143-147(158-160).

Kākacañcu prāṇāyāma

A number of kumbhaka practices are done by forming the tongue like the beak of a crow or a tube or even by shaping the lips like the beak of a crow or pressing the tongue against the roots of teeth. These are named variously as śitalī, kākacañcu, dvikacañcu etc. Though all these form one technique, yet these varieties have slight differences among themselves.

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These are described below:

(i) काकचंच्वा पिबेद्वायुं सन्ध्ययोरुभयोरपि ।
कुण्डलिन्या मुखे ध्यात्वा क्षयरोगस्य शान्तये ॥ 74 ॥ ŚS.III.74.

kākacañcvā pibed vāyuṃ sandhyayor-ubhayorapi
kuṇḍalinyā mukhe dhyātvā kṣayarogasya śāntaye

Technique : One should drink air through lips or tongue made like beak of a crow both in the morning and evening while contemplating that it goes in the mouth of kuṇḍalinī.

Therapeutic Advantage : This overcomes consumption (Phthisis) (kṣayaroga) of lungs (ŚS-III.74, YuB-I.327).

(ii) काकचंचुवदास्येन शीतलं सलिलं पिबेत् ।
प्राणापानविधानेन योगी भवति निर्जरः ॥ 38 ॥ GP.II.38; P.77
kākacañcu vadāsyena śītalaṃ salilaṃ pibet
prāṇāpāna vidhānena yogī bhavati nirjaraḥ

Technique : One who drinks cool secretion by making the lips like the beak of a crow following the principle of prāṇā and apāna (merging prāṇa in apāna and apāna in prāṇa) becomes a yogī. He overcomes old-age (GP-II.38ṇ p.77(YuB.I.322).

(iii) नलिकासदृशीं काकुं विधायापूरयेत्तथा ।
श्वसनं कुम्भयेन्नाभ्यां रेचयेत्काकचञ्चुकः ॥ 1 ॥

nalikā sadṛśīṃ kākuṃ vidhāyāpūrayet tathā
śvasanaṃ kumbhayennābhyāṃ recayetkākacañcukaḥ

Technique : Forming the tongue like a tube draw the air in through it. After taking air in through mouth, hold it and exhale through nose. This is kākacañcuka (HTK.12.1ṇ ŚS-III.70).

(iv) काकचञ्चुवदास्येन पूर्य वायुं निरोधयेत् ।
ऊर्द्धजिह्वां समानीय पिबेद्धारामृतं सुखी ॥ 2 ॥

kākacañcuvad āsyena pūrya vāyuṃ nirodhayet
ūrdhajihvāṃ samānīya pibed dhārāmṛtaṃ sukhī

रेचयेद् घ्राणरन्ध्राभ्यां शीतली काकचञ्चुकः ।
प्राणापानविधानज्ञो मुक्तिभागस्य साधनात् ॥ 3 ॥

recayed ghrāṇa-randhrābhyāṃ śītalī kākacañcukaḥ
prāṇāpāna vidhānajño muktibhāgasya sādhanāt

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नित्याभ्यासवतो यान्ति श्रमदाहज्वरामयाः ।
मासाभ्यासात् मृत्युजयो निरन्तरकृते भवेत् ॥ 4 ॥

nityābhyāsavato yānti śrama-dāha-jvarāmayāḥ
māsābhyāsāt mṛtyujayo nirantarakṛte bhavet

Technique : Forming the mouth like the beak of a crow, one should take the air in and hold it. Then raising the tongue, one should drink the flow of nectar and exhale through both nostrils. This is śītalī kākacañcuka.

Therapeutic Advantage : An adept of prāṇāyāma attains liberation through this practice. Regular practice of this overcomes fatigue, burning sensation, fever and such other disorders. Continuous practice for one month makes one free from premature death (HTK.12.2-4).

(v) ध्यात्वा कुण्डलिनीं चक्रगामिनं मारुतं यदा ।
काकचञ्चु प्रकुरुते क्षयरोगात् प्रमुच्यते ॥ 6 ॥

dhyātvā kuṇḍalinīṃ cakragāminaṃ mārutaṃ yadā
kākacañcuṃ prakurute kṣayarogāt pramucyate

Technique : Forming the tongue into the beak of a crow, one should take the air in and contemplate on kuṇḍalī. Thus prāṇa enters into cakras.

Therapeutic Advantage : With this, one becomes free from the disease of consumption (HTK-12.6).

(vi) द्विजैर्द्विजान् पीड्य वायुं काकचञ्चा पिबेच्छनैः ।
ऊर्ध्वजिह्वः कुम्भकारो रेचयेद् घ्राणवर्त्मना ।
काकचञ्चुः कुम्भ उक्तो केनायं काकुदश्रवा ॥ 9 ॥

dvijairdvijān pīḍya vāyuṃ kākacañcvā pibecchanaiḥ
ūrdhvajihvaḥ kumbhakāro recayed ghrāṇavartmanā
kākacañcuḥ kumbha ukto kenāyaṃ kākudaśravā

आवत्सरार्द्धमभ्यासात् प्रत्यहं यः समाचरेत् ॥
सर्वरोगविनिर्मुक्तो वत्सरान् मृत्युजिद् भवेत् ॥ 10 ॥ HTK.XII.9-10.

āvatsarārddham abhyāsāt pratyahaṃ yaḥ samācaret
sarvaroga-vinirmukto vatsarān mṛtyujid bhavet

Technique : By pressing the pair of teeth together, one should take the air in slowly through mouth, and after holding the breath with upturned tongue, one

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exhales through the passage of nose. This kumbhaka has been called kākacañcu by Kākudaśravā.

Therapeutic Advantage : Daily practice of this kumbhaka for half of year rids one of all diseases and after one year one overcomes (premature) death (HTK-12.9-10, KP.148-149).

(vii) सरसं यः पिबेद्वायुं प्रत्यहं विधिना सुधीः ।
नश्यंति योगिनस्तस्य श्रमदाहजरामयाः ॥ 7॥ ŚS-III-71

sarasaṃ yaḥ pibed vāyuṃ pratyahaṃ vidhinā sudhīḥ
naśyanti yoginastasya śrama-dāha-jarāmayāḥ

Therapeutic Advantage : A wise yogī who consistently drinks ambrosial air, following proper techniques, overcomes fatigue, burning (acidity), decay, old age and injuries (ŚS-III.71).

Dvikacañcu (śītalī)

द्विकचञ्चुसमीरणं शनैः धार्यतः संपरिकृष्य सन्ततम् ।
श्रमदाहगरोदरामयज्वरगुल्माः प्रशमं प्रयान्ति च ॥ 2॥ (p.51)
dvikacañcu-samīraṇaṃ śanaiḥ dhāryataḥ saṃparikṛṣya santatam
śramadāhagarodarāmayajvaragulmāḥ praśamaṃ prayānti ca

Technique : Making the lips like the beak of a crow, one slowly inhales air and retains it.

Therapeutic Advantage : It overcomes fatigue, burning sensation, abdominal disorders fever and spleen diseases (HTK-XII.19, Yci(Ś)-fol-93, HSC-p.51).

Karṣaka kumbhaka

संकर्षको रोधबलं हि यावत् सम्मुह्य नासायुगरन्ध्रमूलम् ।
कुर्यात् तदग्रे ननु रेचपूरावुत्कर्षकुम्भः कथितः स धात्रा ॥ HTK-X.22
saṅkarṣako rodhabalaṃ hi yāvat sammuhya nāsāyuga randhramūlam
kuryāt tadagre nanu recapūrāvutkarṣa kumbhaḥ kathita sa dhātrā

HSCpp.146 has three varieties of karṣaka kuṃbhaka which are: utkarṣa, apakarṣa and sahaja.

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Utkarṣa–

Technique : One closes both nostrils and then one inhales and exhales internally so long as capacity allows. Thereafter one exhales and inhales. This is Utkarṣa kumbhaka (HTK-X.22, KP-101, HSCpp.146).

आमुह्य घोणार्धमधो विभागे यद्रेचपूरौ विदधाति तिष्ठन् ॥
स एषो कुम्भो गदितो विधात्रा नाम्नापकर्षः प्रणवात्मनाऽयम् ॥ HTK-X.23
āmuhya ghoṇārdham adho vibhāge yadrecapūrau vidadhāti tiṣṭhan
sa eṣo kumbho gadito vidhātrā nāmnāpakarṣaḥ praṇavātmanā'yam

Apakarṣa–

Technique : By closing nostrils partially, one steadily does inhalation and exhalation. This is followed up by retention of breath. This is apakarṣa kumbhaka (HSCpp.146, HTK-X-23, KP.102-103).

Sahaja kumbhaka

कर्षके प्रविहिते किल कुम्भे श्वासको भवति दीर्घतरोऽणुः ॥
नो बलात् स्थितिगतौ श्वसनस्य संधृतिः स सहजः शुभकुम्भः ॥ 24 ॥
karṣake pravihite kila kumbhe śvāsako bhavati dīrghataro'ṇuḥ
no balāt sthitigatau śvasanasya saṃdhṛtiḥ sa sahajaḥ śubhakumbhaḥ
नाडीशुद्धिं तथारोग्यं सुसुखं दीर्घजीवितम् ।
नादश्रुतिः पापनाशः सहजाभ्यासतो भवेत् ॥ 25 ॥ HTK-X.24-25
nāḍīśuddhiṃ tathārogyaṃ susukhaṃ dīrghajīvitam
nādaśrutiḥ pāpanāśaḥ sahajābhyāsato bhavet

Therapeutic Advantage : Practice of karṣaka kumbhaka renders the breathing prolonged and subtle. One retains breathing naturally without force. This is sahaja kumbhaka.

Therapeutic Advantage : With the practice of sahaja kumbhaka, one gets purification of nāḍīs, health, happiness, longevity, hearing of mystical sound and removal of sins (HSC-pp.146, HTK-X-24-25, KP.104).

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Chapter IV

Mudrās and Bandhas

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इदं हि मुद्रादशकं जरामरणनाशनम्
idaṃ hi mudrā-daśakaṃ jarā-maraṇa-nāśanam

The set of ten mudrās brings relief from old-age and premature death

--HP10ch-V.7

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Mudrās and Bandhas

Introduction

The word 'mudrā' has been derived from the root 'mud' (joy) + 'rā' (to offer) meaning an act which brings pleasure and delight to the gods and also puts asuras (evil beings) to flight. Mudrās are also known as karaṇas.

There are various meanings attached to the practice of mudrās in various traditions. A few of these are presented below:

a) Mudrās are special arrangements of palms, hands and fingers. They also mean symbolic and mystic intertwining of fingers and hands. These are mainly used in worship, during ritualistic practices, at the time of japa, dhyāna (meditation) and many other such rituals. It is wished that such an act would bring a deity closer.

Rationale of this arrangement has been provided by Rāghavabhaṭṭa in his commentary on Śāradātilaka-23.106.

He says that 5 fingers from thumb to little are identified with five elements - ākāśa, vāyu, agni, jala, pṛthvī and their contact tends to make the deity favourable. It also helps improving concentration.

There is a large number of mudrās available in Tāntrika and Paurāṇika texts such as Śāradātilaka, Viṣṇusaṃhitā, Jñānārṇava etc.

b) In Tantra mudrā is a characteristic item of ritual. Tantra has a vast number of mudrās of various names.

c) In Tantra mudrā is the 4th of the five makāras and it also means various kinds of grains mixed with ghee or other ingredients.

d) Mudrā is a woman with whom a tāntrika yogī associates.

e) Mudrā is a special arrangement of body in yoga.

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Apart from Yoga and Tantra, mudrās are also widely used in Indian Classical drama and dance forms.

In Haṭhayoga Mudrā is defined as:

prāṇāyāmastathā pratyāhāro dhāraṇā dhyānake
samādhi-sādhanāṅgānāmeṣām siddhau hi yā hitā
sāhāyyamādadhītha sukauśalabharā kriyā
mudrā sā sā procyate dhīrairyogibhistatvadarśibhiḥ (Haṭhayoga Saṃhitā)

"According to yogīs and adepts mudrā is a skilful technique which helps in the practices of yoga like prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna and samādhi."

It indeed is a broad definition. It emphasizes on adoption of mudrās during various practices of yoga.

A different definition of mudrā is given by HTK which is as follows:

mudrāstu mudraṇāt proktā yadvyāpāraniyojitāḥ
tadvyāpārasya tannāmnā yogasidderhitā daśa (HTK-14.1)

'Mudrās are called so since these do sealing. This particular activity is named after that (mudrā) wherever it is applied. Mudrās help bringing in success in yoga. These are ten which also bring siddhis (supernatural powers)'.

Mudrās are special bodily adaptations or poses as described in haṭhayoga texts. Though these are bodily poses, yet these do not fall in the category of āsana. Mudrās are much subtler 'poses' than āsanas. Even though certain mudrās require retention of breath, yet these are not prāṇāyāma. A lot of importance has been awarded to performance of mudrās in haṭha. Gorakṣaśataka therefore has even proposed to put them in a separate category.

Certain āsana postures such as siṃhamudrā or siṃhāsana and yogamudrā are known as mudrās. So is the case with viparītakaraṇī. Though it is an inverted posture, it is called mudrā whereas śīrṣāsana is not.

Some scholars have made an effort to define mudrās saying that mudrās relate to attitude of an advanced yogī whose body and mind are in a special state when he is near a unique spiritual experience.

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It may be stated that practice of mudrā quite often involves other practices of yoga such as āsana, prāṇāyāma, bandha, dhāraṇā etc.

Mudrās also carry a hallow of spirituality. Mudrās are considered as auspicious and beneficial for health. These can even bring about or signify unity of jīva and Paramātmā which is a Vedāntika ideal.

Mudrās form the third practice in Haṭha curriculum as has been clearly stated in Haṭhapradīpikā:

āsanaṃ kumbhakaṃ citraṃ mudrākhyaṃ karaṇaṃ tathā
atha nādānusandhānaṃ abhyāsānukramo haṭhe (HP(K).I.56)

Haṭhapradīpika and Yuktabhavadeva-7.174-175 list ten mudrās which are: Mahāmudrā, mahābandha, mahāvedha, khecarī, uḍyāna, mūlabandha, jālandhara, viparītakaraṇī, vajrolī and śakticālana. Amarolī and sahajolī are two varieties of vajrolī.

However, HTK describes ten mudrās in chapters starting from XVIth onwards, some of which are different from the list given above. These are: Viparītakaraṇī, khecarī, mahāmudrā, mahāvedha, mahābandha, vajrolī, amarolī, nirālamba, yonimudrā, śāmbhavīmudrā.

GhS mentions of 25 mudrās which is the largest number available in any haṭha texts. It also described all of them, devouting 100 verses. These are namely: Mahāmudrā, nabhomudrā, uḍḍiyāna, jālandhara, mūlabandha, mahābandha, mahāvedha, khecarī, viparītakaraṇī, yoni, vajrolī, śakticālanī, tāḍāgī, māṇḍukī, śāmbhavī, adhodhāraṇā or pārthivīdhāraṇā, ambhasī-dhāraṇā, āgneyī-dhāraṇā, vāyavī-dhāraṇā, ākāśī-dhāraṇā, āsvinī, paśinī, kākī, mātaṅgī and bhujaṅgī.

This list includes a wide variety of techniques with a clear divergence from typical definition of mudrās in yoga. Not only cleansing processes but also five special dhāraṇās as methods of concentration and visualization are also included in this list.

Among all these mudrās, Haṭha tradition awards great importance to khecarī.

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Objective of mudrās : Mudrās ensure stability (sthiratā) and they also bring awakening of kuṇḍalinī. Mudrās stimulate certain areas of the body to give good effects.

In general, application of mudrā involves a particular body position, practice of prāṇāyāma, concentration of mind on a particular point and also heightened state of awareness.

Bandhas

Bandha is simply translated as 'lock'. It involves forceful contraction of a particular group of musculature. However, true meaning of bandhas is paradoxical. It is said that by 'locking' or contracting certain selected muscles in the physical plane, a subtle process of 'unlocking' goes on simultaneously on pranic and mental levels. It is observed that willful and systematic contraction and relaxation of muscles make the muscles relaxed and efficient. One needs to exaggerate the already prevailing tension in muscles (as well as mind) to remove it completely. This is how the idea of bandhas works.

Bandhas form a sub-group of mudrās. These are a few in number - at the most four. These are applied through contraction of muscles at four different parts of the body mainly during the practice of prāṇāyāma. Application of bandha also is to bind flow of prāṇa in a specific region or even to give it a specific direction.

However, bandhas can also be practised independently.

Specific locations of four bandhas where these are practised:

Jālandhara	at	throat
Uḍḍīyāna	at	abdomen
Mūlabandha	at	anus
Jihvābandha	at	tongue (HPJ-III.11)

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Application of bandhas differ significantly from all other mudrās. It is particularly suggested in haṭha texts that bandhas are to be performed during prāṇāyāma. This makes them special techniques. During prāṇāyāma, bandhas are supposed to increase internal pressure and also intensify feeling of pranic sensation. As a result of which various delicate and sensitive organs are massaged. As pranic pressure intensifies, it burns subtle morbid agents in the system, thus securing good health. Moreover, mind finds it easy to concentrate.

1. Jālandhara is practised by pressing the chin against throat. The word jāla which generally means 'net', refers to the network of nerves that courses through neck region. By way of applying pressure at neck muscles in brain are worked up. It is also known as kaṇṭhabandha or kaṇṭhamudrā.
2. Uḍḍīyāna bandha is done by retracting abdominal muscles followed up by complete exhalation. It raises up the ribs as the diaphragm is pushed upwards. It can be practised independently also with exhalation. However, during prāṇāyāma, uḍḍīyāna is suggested at the end of inhalation.
3. Mūlabandha is applied by forcefully pulling up or contracting anal muscles, which also contracts the entire pelvic floor.
4. Jihvābandha is performed by pressing tongue against upper teeth and also against hard-palate. Brahmānanda in his commentary Jyotsnā on HPJ-II.46 suggests that if jālandhara is done alongwith jihvābandha, there arises no need for uḍḍīyāna and mūlabandha.

Rationale of bandhas

Physiological effects: When bandhas are applied during kumbhaka the presso-receptors yield to internal and external pressure. Thus jālandhara bandha has its effect on carotid sinus and helps to maintain the stretching of the lungs and slowing down of the heart.

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When uḍḍiyāna is applied, presso-receptors situated in the abdominal viscera come into play and help maintain the stretching of the lungs and slowing down of the heart.

Same effect is obtained by the application of mūlabandha which activates parasympathetic system resulting in slowing down of the heart.

All the three bandhas applied during kumbhaka have one and the same purpose.

Bandhas work on physical or organic, prānic, mental and also causal bodies. This brings deeper effects since bandhas work on energy centres located in spine and brain.

One more noteworthy impact of bandhas is manipulation of internal pressureson both positive as well as negative sides. By such manipulations muscles of internal organs are toned up, decongested and also streamlined. It also helps controlling autonomic activities.

Bandhas can also influence glandular functions and endocrine glands.

Scientific experiments:

Scientific experiments on mudrās and bandhas is very scarce. Swami Kuvalayananda has done some experiments on uḍḍiyāna. A more dedicated work of these practices will certainly bring about various physiological and metabolic facts to the benefits of the practitioners.

Scientific and semi-scientific experimentsṃarticles on mudrās

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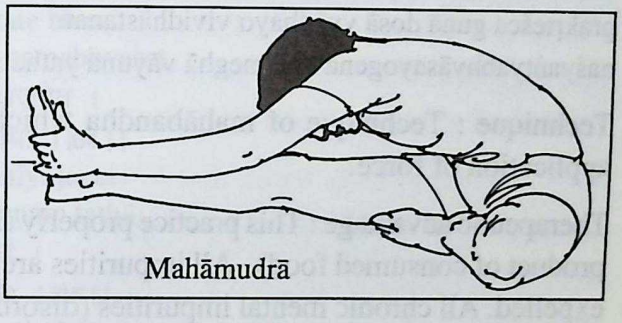
Part I : Ten mudrās

I.Mahāmudrā

वामपादमूलेन योनिं संपीड्य दक्षिणपादं प्रसार्य तां कराभ्यां धृत्वा नासाभ्यां वायुमापूर्य कण्ठबन्धं समारोप्योर्ध्वतो वायुं धारयेत्। तेन सर्वक्लेशहानिः। ततः पीयूषमिव विषं जीर्यते। क्षयगुल्मगुदावर्तजीर्णत्वगादिदोषा नश्यन्ति । एष प्राणजयोपायः सर्वमष्त्यूपघातकः ।।42.2।। ŚAU.I.7.42.2

vāmapādamūlena yoniṃ saṃpīḍya dakṣiṇapādaṃ prasārya tāṃ karābhyāṃ dhṛtvā nāsābhyāṃ vāyumāpūrya kaṇṭhabandhaṃ samāropyordhvato vāyuṃ dhārayet tena sarvakleśahāniḥ tataḥ pīyūṣamiva viṣaṃ jīryate kṣaya-gulma-gudāvarta-jīrṇatvagādi-doṣā naśyanti eṣa prāṇajayopāyaḥ sarvamṛtyūpaghātakaḥ



Mahāmudrā

Technique: One presses left heel against the perineum and spreads the right leg in front to catch hold of the foot with both hands. One inhales and applies jālandhara bandha and retains breath. Thereafter one should exhale. This should be repeated through other side also for same number of rounds.

Therapeutic advantage: This resolves all sufferings. One can even easily digest poison. Kṣaya (consumption), gulma (inflammation), gudāvarta, indigestion, skin-diseases etc. are cured. This is a process to gain control over prāṇa which averts premature death (ŚAU-I.7.42-2, YCU-69, DBU-91-93, HTK-XV.30-31,33,36, Yci(Ś)-Fol-66, HSC-P.68, YSC-II.28-1, HPJ-III.14,16-17, YuB-VII.178-185 (HP(ms.) fol-92, YSS-170-171, Yogānandarasāyana -fol-6, GP-I.57-76, HP 10ch-V.12-22, HP(K) - III.9-16, ŚS-IV-17-18, HR-II.37-42, JM-Fol-75, GhS-III.4-6).

II. Mahābandha

II.a. महाबंधो महाभ्यासो बलादेव प्रजायते ।
महाबंधान्महाभ्यासाद्रसस्य जारणं भवेत् ।।
दोषाः सर्वे शुष्यंति मलमूत्रकषायकाः।
दह्यन्ते सर्वपापानि जन्मकोटिकृतानि च ।

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इहैवाभ्यासयोगेन तृणानि वह्निना यथा ।।
तपांसि यानि दिव्यानि, ह्ययुतानि युतानि च ।
कोटि कोटि गुणैस्तानि भवंत्यभ्यासयोगतः ।।
प्रकृतेश्च गुणा दोषा व्याधयो विविधास्तनौ ।
नश्यंत्यभ्यासयोगेन खे मेघा वायुना यथेति ।। Yci(Ś)Folio-13

mahābandho mahābhyāso balādeva prajāyate
mahābandhān mahābhyāsād rasasya jāraṇaṃ bhavet
doṣāḥ sarve śuṣyanti mala-mūtra-kaṣāyakāḥ
dahyante sarvapāpāni janmakoṭi-kṛtāni ca
iahaivābhyāsayogena tṛṇāni vahninā yathā
tapāṅsi yāni divyāni hyayutāni yutāni ca
koṭi koṭi guṇaistāni bhavaṅtyabhyāsayogataḥ
prakṛteśca guṇā doṣā vyādhayo vividhāstanau
naśyaṅtyabhyāsayogena khe meghā vāyunā yatheti

Technique : Technique of mahābandha which forms a sublime practice needs application of force.

Therapeutic advantage : This practice properly assimilates plasma (rasa- immediate product of consumed food). All impurities are removed and faeces and urine are expelled. All chronic mental impurities (disorders) are also resolved. Moreover, all diseases are alleviated (Yci(Ś)-fol-13).

II.b. महाबन्ध तोहि पहल बताऊं पाछे मूलबन्ध समझाऊं ।
बाया पांव सिवन गहि दीजै मूलद्वार एंडी बंद कीजै ।।
दहिनी जंघ जंघपर लावै गउमुख आसन नाम कहावै ।
राखै चिबुक हृदय पर लाय पवन राह पूरब को जाय ।
ध्यान त्रिकूटी संयम करै प्राण वायु हिरदे में धरै ।
महाबन्ध ऐसे करि साधै गुरु प्रताप यही आराधै ।
बिना पुरुषतिरिया को जानो बन्ध विना मुद्रा पहिचानो ।

mahābandha tohi pahala batāūṃ pāche mūlabandha samajhāūṃ
bāyāṃ pāṃva sivana gahi dījai mūladvāra eṃḍī bandha kījai
dahinī jaṅgha jaṅghapara lāvai gaumukha āsana nāma kahāvai
rākhai cibuka hṛdaya para lāya pavana rāha pūraba ko jāya
dhyāna trikūṭī saṃyama karai prāṇa vāyu hirade meṃ dharai
mahābandha eise kari sādhai guru pratāpa yahī ārādhai
binā puruṣa tiriyā ko jāno bandha vinā mudrā pahicāno BS(SKHY)V.32

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Technique: Place left heel at the perineum and thus close up mūladvāra (anal passage) and then place right foot over left thigh. This is called gaumukha āsana. Chin presses against chest. Prāṇā flows to easterly passage (upwards). One fixes the mind at the center of eyebrows and retains breath at chest region. This is mahābandha perfected by grace of a teacher. Practice of this should be increased gradually.

Therapeutic advantage : Practice of mahābandha prevents all diseases. Gastric fire is enhanced.

II.c. योनिमुद्रा परा ह्येषा बंधस्तस्याः प्रकीर्त्तिता
नातः परतरं गुह्यमासनं विद्यते भुवि ।
योनिमुद्रासने स्थित्वा महाबंधः समभ्यसेत् ।।63।।
yonimudrā parā hyeṣā bandhastasyāḥ prakīrttitā
nātaḥ parataraṃ guhyamāsanaṃ vidyate bhuvi
yonimudrāsane sthitvā mahābandhaḥ samabhyaset
पार्ष्णिभागेन पादस्य योनिस्थानं नियोजयेत् ।
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा ।।64।।
pārṣṇibhāgena pādasya yonisthānaṃ niyojayet
vāmorūparisaṃsthāpya dakṣiṇaṃ caraṇaṃ tathā
पूरयित्वा ततो वायुं हृदये चिबुकं दृढं ।
धारयित्वा यथाशक्ति रेचयेदनिलं शनैः ।।65।।
pūrayitvā tato vāyuṃ hṛdaye cibukaṃ dṛḍhaṃ
dhārayitvā yathāśakti recayedanilaṃ śanaiḥ
निक्षिप्य योनिमाकुंच्य मनोमध्ये नियोजयेत् ।
सव्यांगे तु समभ्यस्य दक्षांगे च समभ्यसेत् ।।66।।
nikṣipya yonimākuñcya manomadhye niyojayet
savyāṅge tu samabhyasya dakṣāṅge ca samabhyaset
गुदयोन्यं समाकुंच्य कृत्वापानं च मूर्द्धकं ।
भवेदभ्यासतो वायुः सुषुम्णामध्यसंगतः ।।67।।
gudayonyaṃ samākuñcya kṛtvāpānaṃ ca mūrddhakaṃ
bhavedabhyāsato vāyuḥ suṣumṇāmadhya-saṅgataḥ
योजयित्वा समानेन कृत्वापानमधोमुखं ।
बंधयेदूर्द्धगत्यर्थं प्राणापानतयोः सुधीः ।।68।।
yojayitvā samānena kṛtvāpānam adhomukhaṃ
bandhayed ūrddhagatyarthaṃ prāṇāpānatayoḥ sudhīḥ
मतमत्र च केषांचित् कंठबंधं विसर्जयेत् ।
राजदन्तस्य जिह्वायां बंधः शस्तो भवेद्धितः ।।69।।

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matamatra ca keṣāṃcit kaṇṭhabandhaṃ visarjayet
rājadantasya jihvāyāṃ bandhaḥ śasto bhaveddhitaḥ

अनेन वपुषः पुष्टिर्दृढबंधोस्थिपंजरः ।
संपूर्णहृदयो योगी भवेदेतानि योगिनः ।।70।। HP(ms.)VI.92-93, Vth ch.

anena vapuṣaḥ piṣṭir-dṛḍhabandhosthipañjaraḥ
saṃpūrṇahṛdayo yogī bhavedetāni yoginaḥ

Technique : One should practise mahābandha while assuming the āsana named yoni-mudrā. One should place a heel at the perineum and arrange the right foot over left thigh. Now he should inhale to fill up the chest and firmly press chin against chest. He holds the breath to capacity and then exhales in a sustained manner. He contracts the anal muscles and directes the mind inwardly. This is now practised through right side as well. As one contracts anal and perineal regions, he should also lift apāna to the head region. Through this practice, prāṇa will move into suṣumnā. One merges apāna which has a tendency to move downwards, with samāna. A wise man controls prāṇa and apāna to raise them upwardly.

Some experts opine that in this practice, kaṇṭhabandha (jālandhara) is optional. One should rather press tongue against the root of teeth which is quite appropriate.

Therapeutic advantage: This practice replenishes the body and also one enjoys a sturdy and powerful physical structure. A yogī lives a fully contented life (HP(ms.)92-93).

II.d. धृत्वा वामांघ्रिपार्ष्णिगुदभगविषयान्तेनुबद्ध्वा समीरम्
मन्दं संरेच्य सव्येवयव इति विधायानुदक्षेभ्यसेत्तत् ।
वामेनास्थ्यंघ्रिमन्यं चरणमभिविधायानुसंपूर्णवायुं
न्यक्चित्तेपानमूर्ध्वं भगमनुकलयेद् राजदन्ते च जिह्वा ।।37।।

dhṛtvā vāmāṅghri-pārṣṇi guda-bhaga viṣayānte'nubaddhvā samīram
mandaṃ saṃrecya savye'vayava iti vidhāyānudakṣe'bhyasettat
vāmenāsthyaṅghrim-anyaṃ caraṇamabhividhāyānu-saṃpūrṇa vāyuṃ
nyakcitte'pānamūrddhvaṃ bhagam-anukalayed rājadante ca jihvā

अयं नाडिचालाद्रसौघं समस्तं नयति उत्तमांगादधः सौधमुच्चैः ।
सदाभ्यासतः शाम्भवी मध्यगः स्यान्
मरुत स्यात् पुष्टिरंगेस्थिदाढ्यं मुनेश्च ।।39।। HTK-XV.37, 39

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ayaṃ nāḍicālād rasaughaṃ samastaṃ nayati uttamāṅgād adhaḥ saudham uccaiḥ sadābhyāsataḥ śāmbhavī madhyagaḥ syān
maruta syāt puṣṭiraṅge'sthidārḍhyaṃ muneśca

Technique : Press left heel against perineum. Hold breath. Then gently exhale through left nostril. Repeat exhalation through right nostril also. Place opposite heel at the pubic bone. Now inhale gently and with full concentration raise up apāna from anal region. Keep on pressing the root of frontal teeth with tip of tongue.

Therapeutic advantage : It is said that practice of mahābandha removes intricate fetters of death, promotes upwardly movements of nāḍīs and directs mind to kedāra (center of eyebrows). This practice also unifies prāṇa and apāna. It overcomes (premature) death and old age (HTK-XV.37, 39, GhS-III.14-16, ŚS-IV.21-22, JM-fol-76, Yci(Ś)-fol-66).

III. Mahāvedha

महावेधसंस्थो मुनिः पूर्य वायुं गतिं चास्य रुद्ध्वानु जालन्धरेण ।
स्फिचौ ताडयेत् स्थाप्य हस्तौ समानौ शनैर्भूतले नासिकां सन्निरुध्य ।।42।।
mahāvedhasaṃstho muniḥ pūrya vāyuṃ gatiṃ cāsya ruddhvānu jālandharea
sphicau tāḍayet sthāpya hastau samānau śanair-bhūtale nāsikāṃ sannirudhya
कृते संस्फुरत्येवमेवं समीरो हृदन्तर्गतस्तेन सन्धानमेषाम् ।
भवेदर्कचन्द्रानलानां सुसिद्धयै स्पृशेज्जिह्वया राजदन्तोर्ध्वरन्ध्रम् ।।43।।
kṛte saṃsphuratyevamevaṃ samīro hṛdantargatastena sandhānameṣām
bhaved arkacandrānalānāṃ susiddhyai spṛśejjihvayā rājadontordhvarandhram
यदोत्पन्नावस्था मरणसदृशात्रानुपवनं विमुंचेदभ्यस्तो विधिवदिति बन्धः सुफलदः ।
महावेधः सेव्यः सकलपलितघ्नो वलितजित् चलत्यन्तःशक्तिर्भृशपवनसन्तान इह ।।44।।
yadotpannāvasthā maraṇasadṛśātrānupavanaṃ vimuñced abhyasto vidhivaditi bandhaḥ suphaladaḥ
mahāvedhaḥ sevyaḥ sakalapalitāghno valitajit calatyantaḥśaktir bhṛśapavanasantāna iha
भ्रुवोरन्तर्दृष्टिं सुदृढमनुबध्नाति विभृयान् महामुद्राद्यं वै त्रितयमिति गुह्यं मृतिहरम् ।
जराजन्मच्छिदि ज्वलनपरिवृद्धिं वितनुते चतुर्द्वैगुण्येनाहनि सततमेतत् परिभजेत् ।।45।।
bhruvor-antardṛṣṭiṃ sudṛḍham anubadhnāti vibhṛyān mahāmudrādyaṃ vai tritayamiti guhyaṃ mṛtiharam
jarājanmacchidi jvalana-parivṛddhiṃ vitanute caturdvai guṇyenā'hani satatam-etat paribhajet
महामुद्रात्रयमिदं शक्तिबोधकरं परम् नाडीगतारिवलमलशोषणं कायसिद्धिकृत् ।।48।। HTK-XV.42-48.
mahāmudrātrayamidaṃ śaktibodhakaraṃ param nāḍīgatākhilamalaśoṣaṇaṃ kāyasiddhikṛt

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Technique: One inhales and retains breath by applying jālandhara bandha and by placing hands on ground strikes the buttocks gently on ground. Thus prāṇa dwelling at the heart region is stimulated. One should press tongue against the cavity above uvula. Thus one unites sun, moon and fire. When a death like condition arises, one releases breath.

Therapeutic advantage: Mahāvedha overcomes graying of hair and wrinkles. It directs kuṇḍalinī internally and expands prāṇa.

One also overcomes premature death and old-age. Bodily heat is increased. All impurities lying in nāḍīs are removed (HTK-XV.42-48, HSC-p.70, YSC-II.28.3, HPJ-III.29-30, YuB-VII.197-201, HP(ms.)VI.RORI.fol-94, HP10ch.V.30-34, HP(K)-III.24-30, ŚS-IV.23-28, HR-II.48-52, Yci(Ś)-fol-67, JM-fol-77-78).

IV. Khecarī mudrā

छेदनचालनदोहैः कलां क्रमेण वर्धयेत्तावत् ।
सा यावद् भ्रूमध्यं स्पृशति तदा खेचरी सिद्धिः ।। HP(K)-III.32
chedana cālana dohaiḥ kalāṃ krameṇa vardhayettāvat
sā yāvad bhṛūmadhyaṃ spṛśati tadā khecarī siddhiḥ

Technique: Tongue should be lengthened by the processes of cutting, moving and milking until it touches the center of eyebrows. This qualifies one for the practice of khecarī.

भ्रूमध्ये देशे चणकांकुरप्रभं यद्राजदन्तोपरि च त्रिकूटम् ।
नियोज्य चित्तं खलु तत्र जिह्वयामृतं स्रवत् पाति स दिव्यदेहः ।।19।।
bhṛūmadhye deśe caṇakāṅkuraprabhaṃ yadrājadantopari ca trikūṭam
niyojya cittaṃ khalu tatra jihvayā'mṛtaṃ sravat pāti sa divyadehaḥ
यदा भ्रूबिले संनिवेश्य स्वजिह्वां विलोमं गता भ्रन्तरे स्थाप्य दृष्टिम् ।
स्वलक्ष्यं स्थिरं भावयन् याति शून्यं तदा खेचरी स्यान् मुनेः सिद्धमुद्रा ।।20।।
yadā bhrubile saṃniveśya svajihvāṃ vilomaṃ gatā bhrvantare sthāpya dṛṣṭim
svalakṣyaṃ sthiraṃ bhāvayan yāti śūnyaṃ tadā khecarī syān muneḥ siddhamudrā
रसनयोर्ध्वगया क्षणमास्थितो यदि मुनिः परिरुद्धमनोनिलः ।
सकलरोगगणात् परिमुच्यते प्रबलमृत्युजरादिभिरुप्सितः ।।21।।
rasanayordhvagayā kṣaṇam-āsthito yadi muniḥ pariruddhamano'nilaḥ
sakalarogagaṇāt parimucyate prabala-mṛtyu-jarādibhirupsitaḥ

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चुम्बन्ती यदि लम्बिकाग्रमनिलं जिह्वा रसस्यन्दिनी
सक्षारा कटुकाम्लदुग्धसदृशां मध्वाज्यतुल्या तथा ।
व्याधीनां हरणं जरान्तकरणं शास्त्रागमोद्गीरणं
तस्य स्यादमरत्वमष्टगुणवत्सिद्धांगनाकर्षणम् ।।25।।

cumbantī yadi lambikāgram anilaṃ jihvā rasa-syandinīṃ
sakṣārā kaṭukāmla-dugdha-sadṛśāṃ madhvājyatulyā tathā
vyādhīnāṃ haraṇaṃ jarāntakaraṇaṃ śāstrāgamodgīraṇaṃ
tasya syād amaratvam-aṣṭaguṇavat-siddhāṅganākarṣaṇam

न मूर्च्छा तृषा नैव निद्रा न रोगा न मृत्युर्न जरा तस्योद्भवन्ति।
भवेत् कायसिद्धिस्तथा कल्पमायुर्मुनिः सेवेत खेचरीं योगविद्यः ।।29।। HTK-XIV.19-25,29

na mūrcchā tṛṣā naiva nidrā na rogā na mṛtyurna jarā tasyodbhavanti
bhavet kāyasiddhis-tathā kalpamāyur-muniḥ seveta khecarīṃ yogavidyaḥ

Technique: There exists a trikūṭa (crown) at the center of eyebrows above the uvula which resembles a sprouted gram. One should insert the tongue therein with a concentrated mind and drink the flow of ambrosia. Thus body becomes divine. When the upturned tongue is inserted in the cavity above uvula while eyes are fixed at the center of eyebrows, a muni meditates on void. This brings perfection in khecarī.

Therapeutic advantage: If one maintains an upturned tongue even for a moment while controlling mind and prāṇa, one gets rid of all diseases. One also overcomes (untimely) death and old age.

One who firmly seals the cavity at the center of eyebrows with an upturned tongue does not have even a scant of bindu dribbling even when being embraced by a young lady.

One achieves a fortified body (immortality), digests deadliest of poisons, enjoys freedom from diseases and old age. One does not suffer from fainting, thirst and sleep (HTK-XIV.19-29, YCU.52-54, DBU-79-82, Yci(Ś)-fol-68, HSC-p.60-62, HPJ-III.38-40, YuB-VII.207-211, Yogasārasaṅgraha-173-176, GP-I-63-64, BrYs-IV.101, HP10ch.V.37,54-56,60-62,75-77, HP(K)-III.31-38,49-51, GhS-III.22-26, ŚS-IV.31-32, HR-II.138-139).

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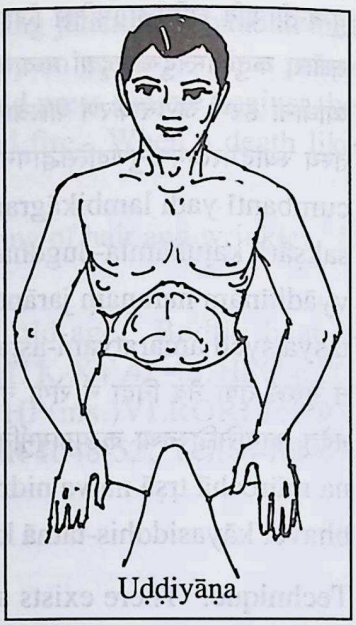
V. Uḍḍiyāṇa bandha


Uḍḍiyāṇa

V.i. नाभेरूर्ध्वमधश्चापि जठरं रेचनात् दृढम् ।
अन्तराकर्षयेत् शक्त्या मूलाकुंचनतो बलात् ।।62।।
nābher-ūrdhvam adhaścāpi jaṭharaṃ recanāt dṛḍham
antarākārṣayet śaktyā mūlākuñcanato balāt
दृष्टिं प्रसारयेन्नैव पार्श्वतश्चोर्ध्वतोपि वा ।
न शिरः कम्पयेत् चापि पिधायोष्ठौ च चक्षुषी ।।63।।
dṛṣṭiṃ prasārayennaiva pārśvataścordhvato'pi vā
na śiraḥ kampayet cāpi pidhāyoṣṭhau ca cakṣuṣī
स्थित्वोपविश्य वा कुर्याच्छयित्वापि यथारूचि ।
अकृताहारः एव स्यात् उड्डीयानकबन्धने ।।64।।
sthitvopaviśya vā kuryācchayitvā'pi yathāruci
akṛtāhāraḥ eva syāt uḍḍīyānaka-bandhane
गुल्मप्लीहादिरोगाणां नाशकं शक्तिचालकं ।
गुरूपदेशतो ज्ञात्वा नियमेनाभ्यसेदिदं ।।65।।
gulmaplīhādi rogāṇāṃ nāśakaṃ śakticālakaṃ
gurūpadeśato jñātvā niyamenābhyased idaṃ
जालन्धराख्यबन्धस्य मूलमुड्यानबन्धनं ।
नियमेनोड्डीयानस्य बन्धस्याभ्यासतो दृढम् ।
नाडीचक्राणि शुद्धानि भवन्ति बलवन्ति च ।।67।।
jālandharākhya-bandhasya mūlam-uḍyāna-bandhanaṃ
niyamenoḍḍīyānasya bandhasyābhyāsato dṛḍham
nāḍīcakrāṇi śuddhāni bhavanti balavanti ca
यकृतप्लीहागतास्सर्वे मलाः शुष्यन्ति नित्यशः ।
जाठराग्निविवृद्धिश्च मूत्ररोगश्च नश्यति ।।68।।
yakṛtaplīhāgatāssarve malāḥ śuṣyanti nityaśaḥ
jāṭharāgni vivṛddhiśca mūtrarogaśca naśyati
अपानकोपतो ये हि व्याधिसंघा उदीरिताः ।
मूलतो ते विनश्यन्ति लोहितस्सरलो भवेत् ।।69।।
apānakopato ye hi vyādhisaṅghā udīritāḥ
mūlato te vinaśyanti lohitassaralo bhavet
आलस्यमूलोच्छेदाय प्रभुरुड्यानबन्धनः ।
मितसत्वहिताहारसेवनात् सिद्धिमाप्नुयात् ।।70।। YRah.IV.62-70
ālasya-mūlocchedāya prabhur-uḍyāna-bandhanaḥ
mita-satva-hitāhāra-sevanāt siddhim-āpnuyāt

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Technique: One firmly contracts navel region after exhaling breath. One retracts abdominal walls forcefully inwardly by contracting anal muscles firmly. Eyes are kept closed. Head is not moved sideward. Lips are joined together, so also eyes are fixed. This can be practised while sitting, standing or even lying down as one may like. Uḍḍīyāna should be practised empty stomach.

Therapeutic advantage: It brings relief from gulma, plīhā and such other disorders. Śakti kuṇḍalinī is moved.

An integrated practice of jālandhara, mūlabandha and uḍḍīyāna purifies and strengthens the network of nāḍīs. All toxins stuck up in the yakṛt (liver), plīhā (spleen) etc. are eliminated. Gastric fire is enkindled. Urinal complains are relieved and also those which trouble due to apāna going astray. It also streamlines flow of blood. Even lethargy is removed completely.

Practice of uḍḍīyāna is effective only when one sticks to moderate and wholesome diet (YRah-IV.62-70).

V.ii. कुम्भकान्ते रेचकादौ कर्तव्यस्तूड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तूड्डीयते यतः ।।106।।
kumbhakānte recakādau kartavyastūḍḍiyāṇakḥ
bandho yena suṣumnāyāṃ prāṇastūḍḍīyate yataḥ
तस्मादुड्डीयणाख्योयं योगिभिः समुदाहृतः
उड्डियाणं तु सहजं गुरुणा कथितं सदा ।।107।।
tasmāduḍḍīyaṇākhyo'yaṃ yogibhiḥ samudāhṛtaḥ
uḍḍiyāṇaṃ tu sahajaṃ guruṇā kathitaṃ sadā
अभ्यसेत् तदतन्द्रस्तु वृद्धोपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ।।108।।
षण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः । YŚU-I.106-108
abhyaset tadatandrastu vṛddho'pi taruṇo bhavet
nābher-ūrdhvam-adhaścāpi tāṇaṃ kuryāt prayatnataḥ
ṣāṇmāsam-abhyasen-mṛtyuṃ jayatyeva na saṃśayaḥ

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Technique: Practice of uḍḍīyāna should be applied at the end of kumbhaka but before commencement of recaka. One should forcefully contract the navel region, so that the abdominal wall presses against the back wall. This moves prāṇa into suṣumnā. This is the reason why yogīs call it as uḍḍīyāṇa.

Therapeutic advantage: Consistent practice of this offers youthfulness to even an old. In six months practice, one avoids premature death, and also all disorders. (ŚYDi-II.51, YŚU-I.106-108, YCU-48-49, JM-95-96, DBU-75-76, HTK-15.9-17, Yci(Ś)-fol-69, HPJ-III.57-59, HSC-p.68, ŚYS-56, Yogasārasaṅgraha-184, GP-I.77-78, GŚ-35, BrYs-IV-92, HP10ch-V-90-94, HP(K)-III.54-58, GhS-III.8, YŚD-281-282, HR-II.53-57).

V.iii. सति वज्रासने पादौ कराभ्यां धारयेद् दृढम् ।।48।।
sati vajrāsane pādau karābhyāṃ dhārayed dṛḍham
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ।
paścimaṃ tāṇamudare dhārayed hṛdaye gale
पश्चिमं ताणमुदरे धारयेद् हृदये गले ।।49।।
gulphadeśasamīpe ca kandaṃ tatra prapīḍayet
शनैः शनैर्यदा प्राणस्तुन्दसंधिं निगच्छति ।
तुन्ददोषं विनिर्धूय कर्तव्यं सततं शनैः ।।50।। YKU-I.47-50
śanaiḥ śanair-yadā prāṇas-tundasaṅdhiṃ nigacchati
tundadoṣaṃ vinirdhūya kartavyaṃ satataṃ śanaiḥ

Technique: One should adopt vajrāsana, firmly catch hold of legs near perineum (gulphadeśa) so as to compress kanda. This causes contraction of the abdomen.

Therapeutic advantage: All abdominal disorders are relieved by this practice (YKU-I.47-50), YSC-II.28.7).

Application of uḍḍīyāna purifies the navel region (YuB-VII.222-224, Yci(G)-fol-78-79, ŚS-IV-48-51).

One is advised to apply uḍḍīyāna bandha four times a day. In six months time one achieves success in it (HP(ms.)fol-121).

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VI. Mūlabandha

VI.i. पार्ष्णिभागेन संपीड्य योनिमाकुंचयेद् दृढं ।
अपानमूर्द्धमाकृष्य मूलबंधोयमुच्यते ।।348।।

pārṣṇibhāgena saṃpīḍya yonim-ākuñcayed dṛḍhaṃ
apānam-ūrddhvam-ākṛṣya mūlabandhoyam-ucyate

अधोगतमपानं वै उर्द्धगं कुरुते बलात् ।
आकुंचनेन तं प्राहुः मूलबंधो हि योगिनः ।।349।।

adhogatam-apānaṃ vai urddhagaṃ kurute balāt
ākuñcanena taṃ prāhuḥ mūlabandho hi yoginaḥ

सूर्यमंडलमध्यस्थकलाद्वादशसंयुतः ।
वस्थिदेशे ज्वलं वह्नि वर्त्ततेपानसंज्ञकः ।।350।।

sūryamaṇḍala-madhyastha kalādvādaśa-saṃyutaḥ
vasthideśe jvalaṃ vahni varttatepāna saṃjñakaḥ

गुदं पार्ष्ण्या तु संपीड्य वायुमाकुंच्य यद्बलात् ।
वारंवार यथा चोर्द्धं समायाति समीरणः ।।351।।

gudaṃ pārṣṇyā tu saṃpīḍya vāyumākuñcya yadvalāt
vāraṃ vāra yathā corddhaṃ samāyāti samīraṇaḥ

संकोचनागुदमूलं क्षिप्त्वा द्वारं तु पश्चिमे ।
द्रवंति सर्वगात्राणि कंपते मेरुपर्वते ।।352।।

saṅkocanā-gudamūlaṃ kṣiptvā dvāraṃ tu paścime
dravanti sarvagātrāṇi kaṃpate meruparvate

मेरुकंपनमात्रेण भेद्यते षट्चक्रकं ।
एनाभ्यासेन योगींद्रशरीरं वज्रपंजरं ।।353।।

merukaṃpana-mātreṇa bhedyate ṣaṭcakrakaṃ
enābhyāsena yogīndraśarīraṃ vajrapaṅjaraṃ

वायुना साध्यते बिंदु न चान्यं बिंदुसाधनं ।
सिद्धे बिंदौ महारंभे सर्वसिद्धिः प्रजायते ।।354।।

vāyunā sādhyate bindu na cānyaṃ bindusādhanaṃ
siddhi bindau-mahāraṃbhe sarva siddhiḥ prajāyate

प्राणापानौ नादबिंदौ मूलबंधेन चैकतः ।
ततो योगस्य संसिद्धिः प्रमा तत्र न संशयः ।।355।।

prāṇāpānau nādabindau mūlabandhena caikataḥ
tato yogasya saṃsiddhiḥ pramā tatra na saṃśayaḥ

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।
युवा भवति वृद्धोपि सततं मूलबंधनात् ।।356।।

apāna prāṇayoraikyaṃ kṣayo mūtra purīṣayoḥ
yuvā bhavati vṛddho'pi satataṃ mūlabandhanāt

अपाने चोर्द्धमायाते प्रयाते नाभिमंडलं ।
तथानलशिरवा दीर्घा क्रीयते वायुना हता ।।357।।

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apāne corddham-āyāte prayāte nābhimaṇḍalaṃ
tathānala śikhā dīrghā krīyate vāyunā hatā
आयुःप्रदायको वह्निबलं पुष्टिं ददाति च ।
शरीरपाटवं चापि ध्वस्तरोगसमुद्भवः ।।360।। HP(ms.)fol-119-120.
āyuḥ pradāyako vahni balaṃ puṣṭiṃ dadāti ca
śarīra-pāṭavaṃ cāpi dhvasta-roga-samudbhavaḥ

Technique : One presses the perineum with a heel and also contracts perineum to raise apāṇa upwards. This is mūlabandha. Forceful contraction of perineum lifts apāna upwards which otherwise has a tendency to move downwards.

Apāna is located at the lower belly (vastideśa). Here resides bodily fire at the centre of solar plexus of twelve kalās.

Therapeutic advantage: As a heel is pushed against perineum, one should forcefully and repeatedly contract anal muscles so as to lift (apāna) vāyu upwards. Thus as apāna moves to the opening of posterior path, nerve (spinal column) shivers and body relaxes. This causes piercing of six cakras. This brings control over bindu.

This practice of mūlabandha brings about unification of prāṇa and apana and nāda and bindu. This means success in yoga.

Faeces and urine are reduced. Consistent practice of mūlabandha brings youthfullness to even an old. This increases span of life, strength, gastric or bodily fire. It also replenishes the body. Host of diseases are relieved and one enjoys good health (HP(ms.)fol.119-120).

VI.ii. Mūlabandha or saṃpuṭa-yoga

चतुष्पथबन्धोपायः संपुटयोगः
सर्वासामेव नाडीनामेष बन्धः प्रकीर्तितः ।
बन्धस्यास्य प्रसादेन स्फुटीभवति देवता ।।42।।
catuṣpatha bandhopāyaḥ saṃpuṭayogaḥ
sarvāsām eva nāḍīnām eṣa bandhaḥ prakīrtitaḥ
bandhasyāsya prasādena sphuṭībhavati devatā
एष चतुष्पथो बन्धो मार्गत्रयनिरोधकः ।
एकं विकासयन् मार्गं येन सिद्धाः सुसंगताः ।।43।।

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eṣa catuṣpatho bandho mārgatraya nirodhakaḥ
ekaṃ vikāsayan mārgaṃ yena siddhāḥ susaṅgatāḥ
उदानमूर्ध्वगं कृत्वा प्राणेन सह वेगतः ।
बन्धोयं सर्वनाडीनामूर्ध्वं याति निरोधकः ।।44।।
udānam ūrddhvagaṃ kṛtvā prāṇena saha vegataḥ
bandho'yaṃ sarvanāḍīnām ūrddhvaṃ yāti nirodhakaḥ
अयं च संपुटो योगो मूलबन्धोप्ययं मतः ।
बन्धत्रयमनेनैव सिध्यत्यभ्यासयोगतः ।।45।।
ayaṃ ca saṃpuṭo yogo mūlabandho'pyayaṃ mataḥ
bandhatrayam anenaiva sidhyatyabhyāsayogataḥ
संपुटाभ्यासेन ब्रह्मज्ञानप्राप्तिक्रमः दिवारात्रमविच्छिन्नं यामे यामे यदा तदा ।
अनेनाभ्यासयोगेन वायुरभ्यसितो भवेत् ।।46।।
saṃpuṭābhyāsena brahmajñāna-prāptikramaḥ divārātram avicchinnaṃ yāme yāme yadā tadā
anenābhyāsayogena vāyurabhyasito bhavet
वायावभ्यसिते वह्निः प्रत्यहं वर्धते तनौ ।
वह्नौ विवर्धमाने तु सुखमन्नादि जीर्यते ।।47।।
vāyāvabhyasite vahniḥ pratyahaṃ vardhate tanau
vahnau vivardhamāne tu sukham annādi jīryate
अन्नस्य परिपाकेन रसवृद्धिः प्रजायते ।
रसे वृद्धिं गते नित्यं वर्धन्ते धातवस्तथा ।।48।।
annasya paripākena rasavṛddhiḥ prajāyate
rase vṛddhiṃ gate nityaṃ vardhante dhātavastathā
धातूनां वर्धनेनैव प्रबोधो वर्धते तनौ ।
दह्यन्ते सर्वपापानि जन्मकोट्यर्जितानि च ।।49।।VU-V.42-49
dhātūnāṃ vardhanenaiva prabodho vardhate tanau
dahyante sarvapāpāni janmakoṭyarjitāni ca

Technique: This technique involves sealing of all nāḍīs of the body. Application of this bandha reveals divinity (in the body). This bandha involves four paths (catuṣpatha). Of these four three (iḍā, pingalā and kuhū) are closed while one (suṣumnā) is opened moving through which siddhayogīs attain success.

Therapeutic Advantage : This bandha speedily turns udāna upwardly to merge it with prāna by bringing control on all nāḍis.

This is known as mūlabandha or saṃpuṭayoga.

Note: What is catuṣpatha? It has been stated in VU-5.43:

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यत्र सुषुम्नेडापिंगलाकुहूनाड्यः एकतां गच्छन्ति सा चतुष्पथः चतुर्द्वारो मूलाधाराश्रयी भवति
yatra suṣumneḍāpiṅgalā-kuhūnāḍyaḥ ekatāṃ gacchanti sā eṣa catuṣpathaḥ caturdvāro mūlādhārāśrayī bhavati:

"The crossroad wherein suṣumnā, iḍā, piṅgalā and kuhū nāḍī are united is called catuṣpatha or caturdvāra, which is at mūlādhāra wherein mūlabandha should be applied".

Technique: In this way when prāṇāyāma is practised day in and day out, then alone bodily fire is enhanced which easily digestes food. When food is properly digested, rasa (plasma) is increased as a consequence of which bodily constituents (dhātus) are enriched. This eliminates all sins coming from several births which again leads to revelation of consciousness (VU-V.42-49).

VI.iii. पार्ष्णिघातेन संपीड्य योनिमाकुंचयेद् दृढम् ।
अपानमूर्ध्वमाकृष्य मूलबन्धोयमुच्यते ।।46।।
pārṣṇi-ghātena saṃpīḍya yonim ākuñcayed dṛḍham
apānam ūrdhvam ākṛṣya mūlabandho'yam ucyate
अपानप्राणयोरैक्यं क्षयान्मूत्रपुरीषयोः ।
युवा भवति वृद्धोपि सततं मूलबन्धनात् ।।47।। YCU-46-47
apāna-prāṇayoraikyaṃ kṣayān-mūtra-purīṣayoḥ
yuvā bhavati vṛddho'pi satataṃ mūlabandhanāt

Technique: Press heel (left) against perineum and also firmly contract it. Raise apāna upwards. This is mūlabandha.

Therapeutic advantage: This unifies apāna and prāṇa. It also reduces faeces and urine. Through consistent practice of mūlabandha even an old man feels young (YCU-46-47, DBU-73-74, Yci(Ś)-fol-68, HPJ-II.47, YUB-VII.225-226, Yci(G), GP-I.81-82, HP10ch V.79-81, 83, HP(K)-III.60-66, GhS-III.12-13, ŚS-IV.41, HR-II.58-60,62, ŚYD.III.18).

It also enhances gastric fire and cures diseases (YSC-II.28.6). One overcomes hunger and thirst and also all diseases are cured (JM-33-47).

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Other versions of mūlabandha:

VI.iv.a. अब मैं मूलबन्ध बतलाऊँ ज्यों का त्यों साधन दिखलाऊं ।
गुदा वास याका तुम जानौ गुदा द्वार बन्धन है ठानौ ।
बायें पांवकि एंडी सेती मूलद्वार रोकै करि हेतीं ।
ऊरध ही कूं खैंचन कीजै शुकदेव कहै नीके सुन लीजै ।

aba maiṃ mūlabandha batalāūṃ jyoṃ kā tyoṃ sādhana dikhalāūṃ
gudā vāsa yākā tuma jānau gudā dvāra bandhana hai ṭhānau
bāyeṃ pāṃvaki eṃḍī setī mūladvāra rokai kari hetīṃ
ūradha hī kūṃ khaiṃcana kījai śukadeva kahai nīke suna lījai

Technique: Press left heel against the perineum while sitting in an āsana. Raise apāna upwards. Practice this on a regular basis. With this practice, day by day life span will increase. This also brings about all success. This is recommended by Śukadeva.

VI.iv.b. कपडे की इक गेंद बनावै गुदामध्य कस बन्ध लगावै ।
यों भी वायु सधैवा भांती जोपै लगा रहै दिन राती ।
पवन तत्त्व के ऊपर जावै प्राण अपान सहज मिल जावै ।
नाद बिंद रल मिल जा दोई एक वरस साधै जो कोई ।
योग मांहिं यह भी परधानं बूढी देह पलट हो ज्वान ।
जठर अग्नि बाढै अधिकाय जो चाहै तौ बहूतै खाय ।
सुन चरणदास कहै शुकदेव जो गुरुपूजा देवै भेव ।। BS(SKHY)-V.34-35

kapaḍe kī ika geṅda banāvai gudāmadhya kasa bandha lagāvai
yoṃ bhī vāyu sadhaivā bhāṅtī jopai lagā rahai dina rātī
pavana tattva ke ūpara jāvai prāṇa apāna sahaja mila jāvai
nāda binda rala mila jā doī eka varasa sādhai jo koī
yoga māṅhiṃ yaha bhī paradhānaṃ būḍhī deha palaṭa ho jvāna
jaṭhara agni bāḍhai adhikāya jo cāhai tau bahūtai khāya
suna caraṇadāsa kahai śukadeva jo gurupūjā devai bheva

Technique: Adopt padmāsana and place a ball of cloth under the anus. Thus mūlabandha is applied. Prāṇa and apāna are united, so also nāda and bindu, if one practises this for one year. This is a prominent practice of yoga.

Therapeutic advantage: This brings control on prāṇa. It increases gastric fire. Even an old feels youthful. BS(SKHY)-V.34-35.

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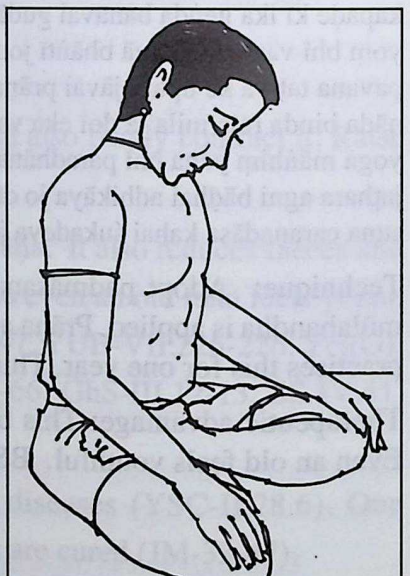
VII. Jālandhara bandha

VII.i. पाद्मं ब्राह्मं तथा सैद्धं स्वास्तिकं वाज्रमासनम् ।
बद्धकोणं भद्रपीठं मूलबन्धं तथैव च ।।73।।
pādmaṃ brāhmaṃ tathāsaiddhaṃ svāstikaṃ vājramāsanam
baddhakoṇaṃ bhadrapīṭhaṃ mūlabandhaṃ tathaiva ca
दण्डासनं क्रौंचपीठं वीरं केचन योगिनः ।
जालंधरस्य बन्धस्य प्रशस्तनीति गद्यते ।।74।।
daṇḍāsanaṃ krauñcapīṭhaṃ vīraṃ kecana yoginaḥ
jālandharasya bandhasya praśastanīti gadyate
कण्ठसंकोचनं कृत्वा चुबुकं हृदये दृढम् ।
न्यस्य दृष्टिं भ्रुवोर्मध्ये चांतरे विनियोजयेत् ।।75।।
kaṇṭhasaṅkocanaṃ kṛtvā cubukaṃ hṛdaye dṛḍham
nyasya dṛṣṭiṃ bhruvormadhye cāntare viniyojayet
ऋजुकायो मेरुदण्डं दण्डवत् स्थापयेत् बुधः ।
यथा नावक्रतां यायात् तथा पृष्ठं प्रयोजयेत् ।।76।।
ṛjukāyo merudaṇḍaṃ daṇḍavat sthāpayet budhaḥ
yathā nāvakratāṃ yāyāt tathā pṛṣṭhaṃ prayojayet
हस्तौ च जानुनोर्न्यस्य दण्डाकारौ सुनिश्चलौ ।
उपविश्यैवमाकुंच्य कन्धरां बन्धमभ्यसेत् ।।77।।
hastau ca jānunornyasya daṇḍākārau suniścalau
upaviśyaivam ākuñcya kandharāṃ bandhamabhyaset
आदावभ्यासिनां पीडा भवेत् कण्ठे च मस्तके ।
निवर्तते च सा पीडा त्वरितं नित्ययोगतः ।।78।।
nivartate ca sā pīḍā tvaritaṃ nityayogataḥ
bandhād asmānna skhalecca vīryaṃ nṛṇāṃ kadāpi hi
बन्धादस्मान्न स्खलेच्च वीर्यं नृणां कदापि हि ।
स्त्रीणां रजोविशुद्धिश्च जायते न हि संशयः ।।
न हि कुप्यति वायुश्च हृद्रोगश्च प्रशाम्यति ।
दृष्टिदोषः कर्णबाधा नासारोग तथा तृषा ।
समूलतो विनश्यन्ति बन्धात् जालन्धरात्सदा ।।81।।
ādāvabhyāsināṃ pīḍā bhavet kaṇṭhe ca mastake
strīṇāṃ rajo viśuddhiśca jāyate na hi saṃśayaḥ
na hi kupyati vāyuśca hṛdrogaśca praśāmyati
dṛṣṭidoṣaḥ karṇabādhā nāsāroga tathā tṛṣā
samūlato vinaśyanti bandhāt jālandharāt sadā
नोत्थायाथ शयानो वा गच्छन् वेदंतु बंधनम् ।
अभ्यसेत् तर्हि कस्मिन्श्चित् आसने शस्तमुच्यते ।
न भुंजानो न पीत्वापः नालापी बन्धमाचरेत् ।।82।।


Jālandhara bandha

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notthāyātha śayāno vā gacchan vedaṅtu bandhanam
abhyaset tarhi kasmiṅścit āsane śastamucyate
na bhuñjāno na pītvāpaḥ nālāpī bandham ācaret
स्थूलग्रीवः स्थूलकायः आदौ स्थौल्यं निवारयेत् ।
अन्यथा निष्फलो बन्धः तेन शास्त्रं न निष्फलम् ।।83।। YRah-IV.71-73
sthūlagrīvaḥ sthūlakāyaḥ ādau sthaulyaṃ nivārayet
anyathā niṣphalo bandhaḥ tena śāstraṃ na niṣphalam

Technique: One may adopt any one of these āsanas such as padma, brāhma, siddha, svastika, vajra, baddhakoṇa, bhadrapīṭha, daṇḍa, mūlabandha, krauñcapīṭha, vīra, which are suitable for application of jālandhara bandha.

One maintains an upright spine so as not to give any curve at the back. Hands are firmly placed on knees in a steady position.

One should contract the throat and press chin against chest. Eyes are fixed in the middle of eyebrows and one turns mind inwardly.

One also contracts the shoulders while applying jālandhara. Initially one may experience pain in the throat and head. After some days of practice such pain would gradually subside.

Therapeutic advantage: Due to practice of jālandhara one would not dissipate semen. Women experience proper purification during the days of menstruation. Prāṇa does not go astray. Ailments of heart are alleviated. So also diseases of eyes, ears, nose and desiccation (dehydration). Practice of jālandhara bandha cures these completely.

Jālandhara bandha should not be applied immediately after getting up from sleep, or while lying down or while moving. Nor should it be undertaken while consuming food, immediately after drinking water or even while chatting. It is best applied by assuming a recommended āsana.

One will do well reducing one's excess fat before applying this bandha. Or else it may be a futile exercise (YRah-IV.73-83).

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VII.ii. स्वातिक आसन बैठके कीजै, दाढी कंठमूल मै दीजै ।
त्रिवेणीमध्य दर्षष्टि कौं राषै, याकौ जालंध्र मुद्रा भाषै ।।49।।
svātika āsana baiṭhake kījai dāḍhī kaṅṭhamūla mai dījai
triveṇīmadhya dṛṣṭi kauṃ rāṣai yākau jālaṅdhra mudrā bhāṣai
इडा पिंगला बंध लगावै, सकल पवन उर्ध कौ आवै ।
अमष्त नही पडै अग्न मै जाय, पवन बंध को यैह उपाय ।।50।।
iḍā piṅgalā bandha lagāvai sakala pavana urdha kau āvai
amṛta nahī paḍai agna mai jāya pavana bandha ko yaiha upāya
जालंध्र बंध ऐसै करि भाई, कवल स्थाना बंध लगाई ।
नीची गरदन हिरदै धरै, ऐसी विधि जालंध्र करै ।।51।।
jālaṅdhra bandha aisai kari bhāī kavala sthānā bandha lagāī
nīcī garadana hiradai dharai aisī vidhi jālaṅdhra karai
मूलस्थान अंकोचन करै, नाभीजाय पीठि सौं अरै ।
गंगजमुन चलती रह जाई, उलटे पवन पच्छिम कौं आई ।।52।।
mūlasthāna aṅkocana karai nābhījāya pīṭhi sauṃ arai
gaṅgajamuna calatī raha jāī ulaṭe pavana pacchima kauṃ āī
वायबंध कौं एहै कूंची, अर्द्धे जाती फेरै उंची ।
या मुद्रा को फल है एही, षोडश वर्ष की भाषै देही ।।53।। JM-Folio-100-101
vāyabandha kauṃ ehai kūñcī arddhe jātī pherai uñcī
yā mudrā ko phala hai ehī ṣoḍaśa varṣa kī bhāṣai dehī

Technique: One adopts svastika āsana. One presses the chin against throat. Eyes are fixed at the centre of eyebrows. This is jālandhara bandha.

Therapeutic advantage: Flow of iḍā and piṅgalā is restrained. Prāṇa moves upwardly. Amṛta does not fall in the fire (at the navel). This is quite effective in controlling prāṇa.

One should also contract anal muscles. Navel region is pushed against the back wall. Flow of prāṇa through Gangā and Yamunā (iḍā and pingalā) is suspended, that is, prāṇa moves through suṣumnā.

By this practice one regains youth like that of 16 years of age (JM-fol.100-101).

VII.iii. आकुंच्य कण्ठं हृदये निदध्यात् किंचित् स तु जालन्धर बन्ध एषः ।
अयं करोत्यव्ययमर्कवक्त्रे पतत्सुधाया वपुषोमरत्वम् ।।20।।
ākuñcya kaṇṭhaṃ hṛdaye nidadhyāt kiñcit sa tu jālandhara bandha eṣaḥ
ayaṃ karotyavyayam arkavaktre patatsudhāyā vapuṣo'maratvam

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बध्नाति वै कण्ठशिरासमूहं नाधस्ततो याति नभःस्रवज्जलम् ।
जालन्धरस्तेन कृतः सुसिद्धैः स्यात् कण्ठदुःखौघविनाशहेतुः ।।21 ।। HTK-XV.20-21.

badhnāti vai kaṇṭhaśirā-samūhaṃ nādhastato yāti nabhaḥ sravajjalam
jālandharastena kṛtaḥ susiddhaiḥ syāt kaṇṭhaduḥkhaugha-vināśa hetuḥ

Technique: One should contract the throat and press the chin against chest. This is jālandhara bandha.

Therapeutic advantage: It restricts falling of ambrosia (amṛta) in the fire and thus getting dissipated, consequently this makes the body immortal. Ambrosia falls from the space (nabhaḥ) located above uvula. Its flow is restrained due to contraction of the host of śirās (nerves) routing through throat.

Application of jālandhara bandha alleviates all disorders of throat. Premature death is avoided. Diseases are relieved (HTK-XV-20-21, HP10ch.V.98-100,104, YCU-50-51).

Prāṇa also does not go astray. (DBU-77-78, Yci(Ś)-fol-70, HSC-pp-66, HPJ-III.70-71, YuB-VII.229-230, GP-I.79-80, BrYs-IV.93, GhS-III.10-11, HR-II.66-67, HP(K)-III-69-74).

VII.iv. पद्मासने तिष्ठते योगी कंठकूपे चिबुकं न्यसेत् ।
जिह्वा कृत्वा तालुमूले क्षुत्पिपासा निवर्त्तते ।।385 ।।
कंठसंकोचनेनैव द्वे नाड्यौ स्तंभयेद् दृढं ।
मध्यं चक्रमिदं ज्ञेयं षोडशाधारबंधनं ।।386 ।। HP(ms.)-fol.122

padmāsane tiṣṭhate yogī kaṇṭhakūpe cibukaṃ nyaset
jihvā kṛtvā tālumūle kṣutpipāsā nivarttate
kaṇṭhasaṅkocanenaiva dvai nāḍyau staṃbhayed dṛḍhaṃ
madhyaṃ cakramidaṃ jñeyaṃ ṣoḍaśādhāra-bandhanaṃ

Technique: One may adopt padmāsana and press chin against throat. Tongue is pressed against hard palate.

Therapeutic advantage: This brings relief from hunger and thirst. Firm contraction of throat brings stillness in the flow of the two nāḍīs (iḍā and piṅgalā). This is also known as madhyacakra which brings control over all sixteen ādhāras. (HP(ms.)-fol.122).

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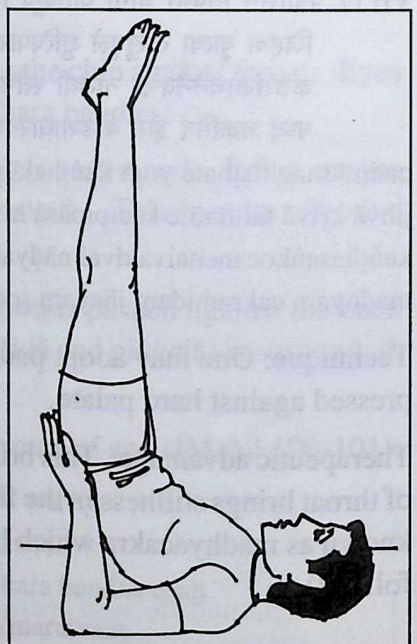
VIII. Viparīta-karaṇī

नाभिदेशे भवेदेष भास्करो दहनात्मकः ।
अमृतात्मा स्थितो नित्यं तालुमध्ये तु चन्द्रमाः ।।107।।
यत्किंचित् स्रवते चन्द्रादमृतं दिव्यरूपि च ।
तत्सर्वं ग्रसते सूर्यः तेन पिण्डं विनश्यति ।।108।।
तत्रास्ति करणं दिव्यं सूर्यस्य मुखबन्धनम् ।
गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ।।109।।
ऊर्ध्वनाभिरधस्तालुरूर्ध्वं भानुरधः शशी ।
करणी विपरीताख्या सर्वव्याधिविनाशिनी ।।110।।
करणी विपरीताख्या गुरूवाक्येन लभ्यते ।
नित्यमभ्यासयुक्तस्य जठराग्निविवर्द्धिनी ।।111।।
आहारो बहुलस्तस्य सम्पाद्यः साधकस्य तु ।
अनाहारो यदि भवेदग्निर्देहं दहेत् क्षणात् ।।112।।
अधःशिराश्चोर्ध्वपादः क्षणं स्यात् प्रथमे दिने ।
क्षणाच्च किंचिदधिकमभ्यसेच्च दिने दिने ।।113।।
वलिश्च पलितं चैव षण्मासार्द्धेन नश्यति ।
यामयात्रं तु यो नित्यमभ्यसेत् स तु कालजित् ।।114।। HP(10ch)-V.107-114

nābhideśe bhavedeṣa bhāskaro dahanātmakaḥ
amṛtātmā sthito nityaṃ tālumadhye tu candramāḥ
yatkiñcit sravate candrād amṛtaṃ divyarūpi ca
tatsarvaṃ graste sūryaḥ tena piṇḍaṃ vinaśyati
tatrāsti karaṇaṃ divyaṃ sūryasya mukhabadhanam
gurūpadeśato jñeyaṃ na tu śāstrārthakoṭibhiḥ
ūrdhvanābhir-adhastālur-ūrdhvaṃ bhānur-adhaḥ śaśī
karaṇī viparītākhyā sarvavyādhi vināśinī
karaṇī viparītākhyā guruvākyena labhyate
nityam abhyāsayuktasya jaṭharāgni-vivarddhinī
āhāro bahulastasya sampādyaḥ sādhakasya tu
anāhāro yadi bhaved agnirdehaṃ dahet kṣaṇāt
adhaḥ śirāścordhvapādaḥ kṣaṇaṃ syāt prathame dine
kṣanācca kiñcid adhikam abhyasecca dine dine
valiśca palitaṃ caiva ṣaṇmāsārddhena naśyati
yāmamātraṃ tu yo nityam abhyaset sa tu kālajit
ऊर्ध्वं सोमकलाजलं सुविमलं कण्ठस्थलादूर्ध्वतो
नासान्ते सुषिरे नयेच्च गगनद्वारं ततः सर्वतः ।
ऊर्ध्वास्यो भुवि संनिपत्य नितरामुत्तानपादः पिबेत्
एवं यः कुरुते जितेन्द्रियजनो नैवास्ति तस्य क्षयः ।।2।।


Viparīta-karaṇī

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ऊर्ध्वपादो ह्यधोमस्तकः स्यात् क्षणं
वासरेथादिमेभ्यासं वृद्ध्या धयेत् ।
एवमभ्यासतो याममात्रं सदा
मृत्युजित् स्याज् जराजिच्च षण्मासतः ।।3।।
वलितं पलितं चैव षण्मासानैव दृश्यते ।
याममात्रं च यो नित्यमभ्यसेत् स तु कालजित् ।।7।। HTK-XIV.2-3,7.

ūrdhvaṃ somakalājalaṃ suvimalaṃ kaṇthasthalād ūrdhvato
nāsānte suṣire nayecca gaganadvāraṃ tataḥ sarvataḥ
ūrdhvāsyo bhuvi saṅnipatya nitarām uttānapādaḥ pibet
evaṃ yaḥ kurute jitendriyajano naivāsti tasya kṣayaḥ
ūrdhvapādo hyādhomastakaḥ syāt kṣaṇaṃ
vāsare'thādime'bhyāsaṃ vṛddhyā dhayet
evamabhyāsato yāmamātraṃ sadā
mṛtyujit syāj jarājicca ṣaṇmāsataḥ
valitaṃ palitaṃ caiva ṣaṇmāsānaiva dṛśyate
yāmamātraṃ ca yo nityamabhyaset sa tu kālajit

Technique: One should lie down on floor in supine position and then lift the legs and trunk up towards the sky. The body is balanced on neck and shoulders. Thus one raises the sacred secretion of ambrosia oozing from moon located in the aperture above uvula. One should gradually proceed with this practice to make steady improvement and lengthen the time of practice for maximum 3 hours (daily).

Therapeutic advantage: Thus one overcomes premature death and old-age. One also gets rid of wrinkles and graying of hair. Gastric fire is enkindled (HTK-14.2-7, YTU.122-125, Yci(Ś)-fol-70, HSC-p.55, YSC-II.28.9, HPJ-III.80-82, YuB-VII.234-238, Yci(G)-Fol-40, HP(K)-III.77-81, YŚD-293-294, ŚS-IV.45-46).

Rationale of this has been explained by the texts of JM-fol.101-103, HR-II.72-78, GhS-III.29-32, HP(ms.)fol.124, HP10ch.V.107-114. It is as follows:

Centre of bodily fire lies at the navel region which is blazing all time. This is called sun. Moon is located at brahmarandhra which is of the nature of ambrosia (amṛta). Divine secretion that oozes from moon is devoured by sun at navel. This is the reason why body decays. There is a way out to seal the opening of the sun. And this is called viparītakaraṇī.

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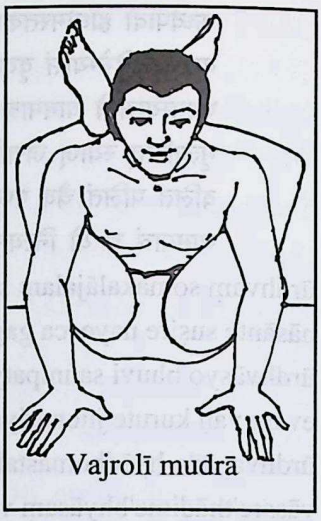
IX. Vajrolī mudrā


Vajrolī mudrā

अपणी इच्छा हो यत्पूरं है, योग मै कहै ते लक्षण गहे ।
बज्रोली का करै अभ्यासा, सकल सिधि है ताकी दासा ।।66।।
प्रथमयोगी अमरी सेवै मध्य की धार मंत्र सौं लेवै ।
वज्रोली का करै अभ्यासा, विषै भोग सौं षरा उदासा ।।67।।
सोला अंगुल नाल वनावै सनै सनै लिंग मांहि चलावै ।
ता मैं पवन फुंक सौ भरै यह मुद्रा गुरगम सौं करै ।।68।।
ऐसैं पवना मारग पावै बंकनालि मैं जाय समावै ।
नाडी सरल भई तब जांनै वरतन भरि दूध सौं ठानै ।।69।।
इंद्री ले बरतन मैं धरै उडियान बंध अंकोचन करै ।
लिंगद्वार मैं दूध चढावै वज्रोली मुद्रा येह कहावै ।।70।।
राजजोग का कठिन विचारा, समझ विना न लागै प्यारा।
राजजोग सब उपर छाजै जो साधे जो अधिक विराजै ।।71।।
राजजोग कीया सिवराई उमा संग अनंग न जाई ।
घष्त नही ठैरे अगनि के पासा राजजोग का वडा तमासा ।।72।।
पतिव्रता होय जो नारी जासौं रमै जोगव्रतधारी ।
उडियांन अंकोचन बंध लगावै तब उलटै बिंद अपूठौ आवै ।।73।।
करनी कठन सुगम नही भाई जे चूके तो मूल गमाई ।
दुर्लभ जांणो यह जोग संग्राम सूरवीर कोई जीतै कांम ।।74।।
रजबीरज का गुटका होई तासौं सिध दूर नहीं कोई ।
सदा प्रफुलत परमानंदा दिन दिन कला वधे ज्यूं चंदा ।।75।।
अपनां रज कौं राषै नारी जे वज्रोली सिध पावै सारी ।
अस्त्री पुरुष होइ भलकोई बिंद राषै ते जोगी सोई ।।76।।
दीसै संग रहै पुनि मुक्ता अष्ट प्रकार भोग को भुक्ता ।
पापपुन्य कछु परसै नांही जैसे कमल रहै जल मांही ।।77।।
राजजोग के लछन ऐसै महापुरुष बोलत है तैसे ।
जाको दुष व्यापै नही कोई हरष सोक ताकै नही होई ।।78।।
जाकौं षुध्या तृषा न संतावै निद्रा आलस कबहु नही आबै ।
सीत उष्ण जाकै नही भाई जरा न व्यापै काल न षाई ।।79।।
अग्नि न जलै न बूडै पांणी राजजोग की यह गति जांणी ।
अजर अमर अति वज्र सरीरा षडग धार कबु भिदै न तीरा ।।80।।
जाकौं सब देही को सूझै और सकल जीव की भाषा बूझै ।
सर्व सिद्धि आग्या मैं जाकै नवनिधि रहै सदा ढिग ताकै ।।
इंछा धरै तहां चलि जाई तीन लोक मैं अटक न काई ।
स्वरग जाय देवन मै बैठे नागलोक पाताल ही पैठै ।।83।।
मष्तलोक मैं आप छिपावै कबहु प्रगट होय दिषावै ।
हृदै प्रगास रहै दिन राती देषै जोति तैल विन बाती ।।84।।
वज्रोली मुद्रा कही जे विरला पावै कोय ।
राजजोग यासौ कहै तासौं सब सिध होय ।।85।। JM-Folio-103-107

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apaṇī icchā ho yatpūraṃ hai yoga mai kahai te lakṣana gahe
bajrolī kā karai abhyāsā sakala sidhi hai tākī dāsā
prathama yogī amarī sevai madhya kī dhāra mantra sauṃ levai
vajrolī kā karai abhyāsā viṣai bhoga sauṃ ṣarā udāsā
solā aṅgula nāla vanāvai sanai sanai liṅga māṃhi calāvai
tā mai pavana phūṅka sau bharai yaha mudrā guragama sauṃ karai
aisai pavanā māraga pāvai baṅkanāli maiṃ jāya samāvai
nāḍī sarala bhaī taba jāṅnai varatana bhari dūdha sauṃ ṭhānai
iṅdrī le baratana maiṃ dharai uḍiyāna bandha aṅkocana karai
liṅgadvāra maiṃ dūdha caḍhāvai vajrolī mudrā yeha kahāvai
rājajoga kā kaṭhina vicārā samajha vinā na lāge pyārā
rājajoga saba upara chājai jo sādhe jo adhika virājai
rājajoga kīyā sivarāī umā saṅga anaga na jāī
ghṛta nahī ṭhaire agani ke pāsā rājajoga kā vaḍā tamāsā
pativratā hoya jo nārī jāsauṃ ramai jogavratadhārī
uḍiyāṅna aṅkocana bandha lagāvai taba ulaṭai binda apūṭhau āvai
karanī kaṭhana sugama nahī bhāī je cūke to mūla gamāī
durlabha jāṅṇo yaha joga saṅgrāma sūravīra koī jītai kāṃma
rajabīraja kā guṭakā hoī tāsauṃ sidha dūra nahīṃ koī
sadā praphulata paramānandā dina dina kalā vadhe jyūṃ candā
apanāṃ raja kauṃ rāṣai nārī je vajrolī sidha pāvai sārī
astrī puruṣa hoi bhalakoī binda rāṣai te jogī soī
dīsai saṅga rahai puni muktā aṣṭa prakāra bhoga ko bhuktā
pāpapunya kachu parasai nāṃhī jaise kamala rahai jala māṃhī
rājajogake lachana aisai mahā puruṣa bolata hai taise
jākoṃ duṣa vyāpai nahī koī haraṣa soka tākai nahī hoī
jākauṃ ṣudhyā tṛṣā na saṅtāvai nidrā ālasa kabahu nahī ābai
sīta uṣṇa jākai nahī bhāī jarā na vyāpai kāla na ṣāī
agni na jalai na būḍai pāṅṇī rājajoga kī yaha gati jāṅṇī
ajara amara ati vajra sarīrā ṣaḍaga dhāra kabu bhidai na tīrā
jākauṃ saba dehī ko sūjhai aura sakala jīva kī bhāṣā būjhai
sarva siddhi āgyā maiṃ jākai navanidhi rahai sadā ḍhiga tākai
iṅchā dharai tahāṃ cali jāī tīna loka maiṃ aṭaka na kāī
svaraga jāya devana mai baiṭhe nāgaloka pātāla hī paiṭhai
mṛtaloka maiṃ āpa chipāvai kabahu pragaṭa hoya diṣāvai
hṛdai pragāsa rahai dina rātī deṣai joti taila vina bātī
vajrolī mudrā kahī je viralā pāvai koya
rājajoga yāsau kahai tāsauṃ saba sidha hoya

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Technique: In the beginning, a yogī should consume amarī (self urine) of its middle flow while repeating a mantra (recommended for it). Thereafter, he should practise vajrolī which releases one's worldly fetters.

Take a catheter measuring sixteen digits in length. It should be inserted gently in the urethra. This fills urethra with air which can flow freely therein even in its turns (baṅkanāli). This ensures that the nāḍī has become straight.

Suck milk through urethra by applying uḍḍīyāna bandha. This is called vajrolī mudrā.

Intricacies of rājayoga are not easily grasped. Rajayoga reigns supreme. A yogī should get engaged in the act of copulation with his chaste wife. And by applying uḍḍīyāna, suck menstrual discharge. This makes a tough practice. Even a slight mistake may prove to be fatal. Therefore, it is a rare practice which only a rare person may master over.

Therapeutic advantage: Unification of rajas and vīrya ensures success in yoga. A woman who can successfully retain her rajas (during this above mentioned copulation) is to be considered master in vajrolī. This norm applies to the male partner as well.

Such a yogī is free from all attachments. He enjoys eight siddhis. He does not distinguish between pāpa and puṇya. He lives in the world just as a lotus floats on water. He remains unaffected by happiness and sorrow. He is also not troubled by hunger, thirst, sleep, lethargy, heat, cold, old age etc. Even he does not sink in water or get burnt by fire. These are characteristics of rājayoga. He enjoys fortified body and no weapon can do any harm to it. He befriends all living beings. He can communicate with all beings. All siddhis and nine nidhis dwell in him. He moves anywhere he wished to. He sits among the deities in the heaven. At the same time he sits among the nāgas in the nether world.

Even though he goes to mṛtyuloka, he resurfaces at anytime at will. He can see even without light (JM-fol.103-107).

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Note: The practice of vajrolī is a secret one. It involves considerable risk. Therefore, it is suggested that one should tread very cautiously. It will always be safe to seek practical guidance from a genuine master.

X. Śakticālana mudrā

X.i. आधारकमले सुप्तां चालयेत् कुण्डलीं दृढाम् ।
अपानवायुमाकृष्य बलादाकृष्य बुद्धिमान् ।।
शक्तिचालनमेवं हि प्रत्यहं यः समभ्यसेत् ।
अग्निवृद्धिर्भवेत्तस्य रोगाणां च विनाशनम् ।
विहाय मुद्रां भुजगीं स्वयमूर्ध्वं भवेत्खलु ।
तस्मादभ्यसनं कार्यं योगिना सिद्धिमिच्छता ।। YSC-II.28.5

ādhārakamale suptāṃ cālayet kuṇḍalīṃ dṛḍhām
apānvāyum ākṛṣya balādākṛṣya buddhimān
śakticālanamevaṃ hi pratyahaṃ yaḥ samabhyaset
agnivṛddhir-bhavettasya rogāṇāṃ ca vināśanam
vihāya mudrāṃ bhujagīṃ svayam ūrdhvaṃ bhavetkhalu
tasmād abhyasanaṃ kāryaṃ yoginā siddhim icchatā

Technique: Kuṇḍalinī lies latent in ādhāracakra which should be forcefully moved by raising up apāna. This is śakticālana. Bhujagī (kuṇḍalinī) awakens from dormant state and moves upwardly.

Therapeutic advantage: Daily practice of this increases gastric fire and all diseases are cured (Yci(Ś)-fol-70, YSC-II.28.5, YuB-VII.297-298, Yci(G).

X.ii. तयोरादौ सरस्वत्याश्चालनं कथयाम्यतः ।
अरुन्धत्येव कथिता पुरा विद्भिः सरस्वती ।।20।।
द्वादशांगुलदैर्ध्यं तु अम्बरं चतुरंगुलम् ।
विस्तारे तेन तां नाडीं वेष्टयित्वा तु तत्सुधीः ।।22।।
अंगुष्ठतर्जनीभ्यां तां हस्तेनाकर्षयेद् दृढम् ।
स्वशक्त्या चालयेद्वामे दक्षिणे च पुनः पुनः ।।23।।
मुहूर्त्तद्वयपर्यन्तं निर्भयश्चालनादिमाम् ।
ऊर्ध्वमाकर्षयेत् किंचित् सुषुम्णा कुण्डलीवृता ।।24।।
तदा कुण्डलिनी तस्याः सुषुम्णाया मुखं ध्रुवम् ।
जहाति तस्मात् प्राणोयं सुषुम्णां व्रजति स्वतः ।।25।।
तुन्दे तु पवनं पूर्य कण्ठसंकोचने कृते ।
सरसं चालयेन्नित्यं शक्तिगर्भां सरस्वतीम् ।।26।।
अस्याः सरुगालनेनैव योगी रोगैः प्रमुच्यते ।
गुल्मं जलोदरं प्लीहं ये चान्ये तुन्दमध्यगाः ।
ते सर्वे शक्तिचालने रोगा नश्यन्ति निश्चयाद् ।।27।। HTK-XLIV.20-27.

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tayorādau sarasvatyāś-cālanaṃ kathayāmyataḥ
arundhatyeva kathitā purā vidbhiḥ sarasvatī
dvādaśāṅgula-dairghyaṃ tu ambaraṃ caturaṅgulam
vistāre tena tāṃ nāḍīṃ veṣṭayitvā tu tatsudhīḥ
aṅguṣṭha-tarjanībhyāṃ tāṃ hastenākarṣayed dṛḍham
svaśaktyā cālayed vāme dakṣiṇe ca punaḥ punaḥ
muhūrttadvaya-paryantaṃ nirbhayaś-cālanādimām
ūrdhvam ākarṣayet kiñcit suṣumṇā kuṇḍalīvṛtā
tadā kuṇḍalinī tasyāḥ suṣumṇāyā mukhaṃ dhruvam
jahāti tasmāt prāṇo'yaṃ suṣumṇāṃ vrajati svataḥ
tunde tu pavanaṃ pūrya kaṇṭha-saṅkocane kṛte
sarasaṃ cālayen nityaṃ śaktigarbhāṃ sarasvatīm
asyāḥ sañcālanenaiva yogī rogaiḥ pramucyate
gulmaṃ jalodaraṃ plīhaṃ ye cānye tundamadhyagāḥ
te sarve śakticālane rogā naśyanti niścayād

Technique: One assumes padmāsana firmly when prāṇa moves through iḍā-nāḍī. One collects a fine cloth measuring twelve digits in length and four digits in width. A wise wraps sarasvatī (jihvā) with this cloth and with the help of thumb and index fingers pulls her up and with force frequently moves it to left and right. After fearlessly moving her for a couple of muhūrtas (96 minutes), one raises kuṇḍalinī upto the mouth of suṣumnā. Now kuṇḍalini moves away from the opening of suṣumnā and prāṇa courses through suṣumnā.

Thereafter one fills up the cavity with air by inhaling through right nostril and contracts the throat. Thus prāṇā moves to chest region. One regularly moves (practises) sarasvatī adequately. Sarasvatī is the seat of energy.

Therapeutic advantage: Movement of kuṇḍaliṇī makes a yogī free from diseases such as gulma (inflammation), dropsy, spleen disorders and also those related to abdomen. Śakticālana cures all diseases.

Six months of practice prepares kuṇḍaliṇī to move upwardly (HTK-XLIV-20-27, YKU-I.9-18 (HP(ms.) fol-133-135, Yogānandarasāyana-fol-3, HP(K). III.108-115, JM-fol-107-112, HPJ-III.119).

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शक्तिचालनमेवं हि प्रत्यहं यः समाचरेत् ।
आयुर्वृद्धिर्भवेत्तस्य रोगाणां च विनाशनम् ।।54।।
यः करोति सदाभ्यासं शक्तिचालनमुत्तमम् ।
येन विग्रहसिद्धिः स्यादणिमादिगुणप्रदा ।
गुरूपदेशविधिना तस्य मृत्युभयं कुतः ।।56।। ŚS-IV.54-56.

śakticālanam evaṃ hi pratyahaṃ yaḥ samācaret
āyurvṛddhir-bhavet tasya rogāṇāṃ ca vināśanam
yaḥ karoti sadābhyāsaṃ śakticālanam uttamam
yena vigraha-siddhiḥ syād aṇimādi-guṇapradā
gurupadeśa-vidhinā tasya mṛtyubhayaṃ kutaḥ

Śakticālana prolongs span of life(one develops a fortified body, supernatural powers are attained, even (untimely) death is averted (ŚS-IV.54-56).

Part II : Other mudrās

I. Cakrībandha

समुन्नतस्फिक् ननु चक्रवत् क्षिपेद्विधाय पाणिद्वयमूर्ध्वमुच्चैः ।
श्रमावधीमं मुहुरभ्यसेद्दिने चक्राख्यबन्धं सकलामयघ्नम् ।।23।। p.82

samunnatasphik nanu cakravat kṣipedvidhāya pāṇidvayam-ūrdhvamuccaiḥ
śramāvadhīmaṃ muhur-abhyased dine cakrākhya-bandhaṃ sakalāmayaghnam

चक्रीबन्धः कुण्डलीक्षोभकारी तानं नाभौ संविधत्तेति शश्वत् ।
अग्नेर्दीप्तिर्नाडिसंघाश्रयत्वं कुर्याधीमजीर्ण.शूलादिनाशम् ।।24।। p.83

cakrībandhaḥ kuṇḍalī-kṣobhakāri tānāṃ nābhau saṃvidhatteti śaśvat
agnerdīptir-nāḍisaṅghāśrayatvaṃ kuryādhīmajīrṇa-śūlādināśam

Technique: Raise the buttocks up. Throw the hands upwardly just like a wheel is thrown. This is to be done frequently till fatigue sets in. (The description of this technique as available in the source Manuscript is not quite clear).

Therapeutic advantage: Practice of cakrībandha relieves one of all diseases. It stirs kuṇḍalinī. Navel region is pulled up. Gastric fire is enhanced. Nāḍīs are refurbished. Indigestion, colic etc. are also removed (HSC.p.82,83).

II. Tāḍāgī mudrā

उदरं पश्चिमोत्तानं तडाकृतिं कारयेत् ।
ताडागी सा परा मुद्रा जरामृत्युविनाशिनी ।।50।। Gh.S.III.50

udaraṃ paścimottānaṃ taḍāgākṛti kārayet
tāḍāgī sā parā mudrā jarāmṛtyuvināśinī

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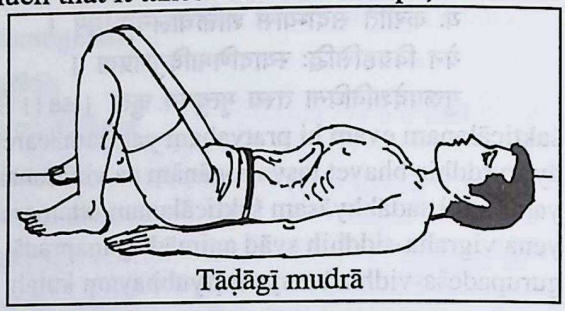
Technique: Lie down in supine position and form the abdomen like that of a pond (relax abdominal muscles so much that it takes a concave shape). This is tāḍāgī mudrā.



Tāḍāgī mudrā

Therapeutic advantage: It brings relief from old age and (untimely) death (GhS.III.50).

III. Nabhomudrā

यत्र यत्र स्थितो योगी सर्वकार्येषु सर्वदा।
ऊर्ध्वजिह्वः स्थिरो भूत्वा धारयेत्पवनं सदा ।
नभोमुद्रा भवेदेषा योगिनां रोगनाशिनी ।।7।। Gh.S.III.7

yatra yatra sthito yogī sarvakāryeṣu sarvadā
ūrdhvajihvaḥ sthiro bhūtvā dhārayet pavanaṃ sadā
nabhomudrā bhavedeṣā yoginām roganāśinī

Technique: In all situations and at all times a yogī should maintain stillness, turn the tongue upwardly and retain breath. This is nabhomudrā.

Therapeutic advantage: It relieves one of all diseases (GhS-III.7, BrYs-IV.91).

IV. Māṇḍukī mudrā

मुखं संमुद्रितं कृत्वां जिह्वामूलं प्रचालयेत् ।
शनैर्ग्रसेत्तदमृतं माण्डुकीं मुद्रिकां विदुः ।।51।।

mukhaṃ saṃmudritaṃ kṛtvā jihvāmūlaṃ pracālayet
śanair-graset-tadamṛtaṃ māṇḍukīṃ mudrikāṃ viduḥ

वलितं पलितं नैव जायते नित्ययौवनम् ।
न केशे जायते पाको यः कुर्यान्नित्यमाण्डुकीम् ।।52।। Gh.S.III.51-52.

valitaṃ palitaṃ naiva jāyate nityayauvanam
na keśe jāyate pāko yaḥ kuryān-nityamāṇḍukīm

Technique: Close the mouth properly and move the base of tongue (which secrets the flow of ambrosia). One should suck ambrosia. This is māṇḍukī mudrā.

Therapeutic advantage: One will not experience wrinkles and baldness due to this practice. One enjoys youthfulness at all times. Greying of hair would not occur, if one practises māṇḍukī mudrā consistently (GhS-III.51-52).

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V. Kākīmudrā

काकचंचुवदास्येन पिबेद्वायुं शनैः शनैः ।
काकीमुद्रा भवेदेषा सर्वरोगविनाशिनी ।। Gh.S.III.66.

kākacañcuvad āsyena pibed vāyuṃ śanaiḥ śanaiḥ
kākīmudrā bhavedeṣā sarvaroga-vināśinī

Technique: One should suck vāyu by making the mouth (lips) like the beak of a crow.

Therapeutic advantage: This is kākīmudrā which offers relief from all disorders (GhS-III.66).

VI. Mātaṅginī mudrā

कण्ठमग्नजले स्थित्वा नासाभ्यां जलमाहरेत् ।
मुखान्निर्गमयेत्पश्चात्पुनर्वक्त्रेण चाहरेत् ।।67।।
नासाभ्यां रेचयेत्पश्चात् कुर्यादेवं पुनः पुनः ।
मातङ्गिनी परा मुद्रा जरामृत्युविनाशिनी ।।68।। Gh.S.III.67-68.

kaṇṭhamagnajale sthitvā nāsābhyaṃ jalamāharet
mukhānnirgamayet paścāt-punar-vaktreṇa cāharet
nāsābhyāṃ recayet paścāt kuryādevaṃ punaḥ punaḥ
mātaṅginī parā mudrā jarāmṛtyuvināśinī

Technique: Enter into neck deep water and suck water through nose and draw out through mouth. Now again draw in water through mouth to expell it through nose. Repeat this for a number of times.

Therapeutic advantage: This is mātaṅganī mudrā which frees one from old-age and (untimely) death (GhS.III.67-68).

VII. Bhujagī mudrā

वक्त्रं किंचित्सुप्रसार्य चानिलं गलया पिबेत् ।
सा भवेद् भुजगीमुद्रा जरामृत्युविनाशिनी ।।69।।

vaktraṃ kiñcit suprasārya cānilaṃ galayā pibet
sā bhaved bhujagīmudrā jarāmṛtyuvināśinī

यावन्तश्चोदरे रोगा अजीर्णाद्या विशेषतः ।
तान्सर्वान्नाशयेदाशु यत्र मुद्रा भुजङ्गिनी ।।70।। Gh.S.III.69-70 .

yāvantaścodare rogā ajīrṇādyā viśeṣataḥ
tānsarvān nāśayedāśu yatra mudrā bhujaṅginī

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Technique: Open the mouth a little to suck air through throat.

Therapeutic advantage: This is bhujagī mudrā which averts diseases and (premature) death. Moreover, host of diseases of the abdomen such as indigestion etc. are soon alleviated by bhujaṅganī mudrā (GhS-III.69-70).

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Chapter V

Dhāraṇā

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प्रत्याहारान् मानसं निर्विकारं
चित्ते धैर्यं योगिनो धारणाभिः
pratyāhārān-mānasaṃ nirvikāraṃ
citte dhairyaṃ yogino dhāraṇābhiḥ
Pratyāhāra renders the mind free from disturbances.
A yogī gains stability of mind through practice of dhāraṇā.
HTK-XLI.18

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Dhāraṇā

Introduction

In this chapter the collected matter available on three distinct practices of haṭhayoga which are prāṇa-dhāraṇā, pañcabhūta-dhāraṇā and pratyāhāra are reproduced. Though these practices need advanced training in comparison to other aspects of yoga, and therefore a novice may develop some resistance towards them, but their benefits in alleviation of disorders and upkeep of good health can not be ignored. Haṭhayogic Siddhas had been fully aware of this fact. It is reflected in their emphatic statements regarding the efficacy of these techniques.

References to practice of dhāraṇā appear in Haṭha texts which basically signify four aspects:

a. manodhāraṇā : concentration of mind,

b. prāṇadhāraṇā: retention of prāṇa at a specific part of the body (which is quite different from kumbhaka),

c. dhyāna: visualization, and

d. pratyāhāra: conscious withdrawal of senses from their objects.

(Technique of pratyāhāra of haṭha is quite different from that of Pātañjala Yoga but very much similar to practice of dhāraṇā of haṭha).

To rationalize the basics of these practices would certainly make one more comfortable and convinced of these practices. It will also help popularizing them among interested people who, as of now, consider only āsana and prāṇāyāma to be the practices offered by yoga.

It is well recognized that the physical laws of matter govern the physical and gross aspects of man. Power of physical laws appears to be insurmountable to an ordinary mind. Yoga teaches that beyond and behind matter lies the mind. Man can find inner freedom by freeing the will of mind and also by modifying mental functions. Man can use will power by practising proper methods, thus gaining

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control over visceral, biochemical and physiological functioning. Our biological, biochemical and nervous functions largely depend on our mental and emotional states. A negative emotion if allowed to take over rationality, would wreck havoc on biological functions. This wastage of energy is a bane on our wellness.

At one side man is bound by earthly actions and reactions (under nature's law) while at other side his potentialities are greater than the force binding him. True potentiality lies in recognizing and developing inner potentiality to manage energy-spending. This is what the present practices of yoga like to teach us. Be it prāṇa or mind or an element or even a cakra, it is in fact manifestation of the 'Energy', proper management of which holds the key to health and wellbeing.

Visualization of various kinds as suggested in Haṭha literature has power to lead the mind to scale higher levels by freeing it from ordinary and mortal limits.

It is widely acclaimed that creation takes place at three levels, first at the Divine, then the mind and at last the real or material plane. The divine creation takes material form corresponding to the thought which one 'chooses' to act upon. This is done effectively through power of visualization.

A coherent and integrated design of practice involving pure mind, prāṇa and visualization can certainly bring desired benefits on various spheres of an individual. Worldly or ordinary thought pattern is altered. Negativity is turned into positivity. And mind is rendered pure and free. Alongwith this, prāṇa is channelized to explore finer potentiality of the physical body. All these together and much more is offered by the practice of dhāraṇā. A cumulative effect of these results into curing of diseases and maintenance of good health.

Mind (pure), prāṇa and tatva:

Human mind can broadly be divided into at least three categories based on its phase of evolution. These are :

i. The mind of an ordinary man who has not undergone any spiritual and mental training acts or reacts mainly on sensual stimuli coming from the world through senses. This is a lower level of mind.

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ii. A man in pursuance of intellectual activities channels the higher mental power towards the field of special knowledge. This mind is called buddhi.

iii. A man who makes an effort to reach spiritual heights will want to attain a pure mind which does not act or react to sensory stimuli or intellectual curiosity. It is a free mind.

The pure mind has full potentiality of consciousness and therefore enjoys power to command and modify actions. A pure mind is a highly concentrated mind. It is free from distractions and also aberrations. Thus it has ability to do higher things which an ordinary mind can not. It is this free or pure mind which is acted upon and made use of in the practices of dhāraṇā etc.

Prāṇa is the universal pulsation. It pulsates in an individual in various intensities in many areas and also in many ways. Breathing is the prominent mechanism which manages movement, rhythm, volume etc. of air which is one of many vehicles of prāṇa (others being food, water etc.). Other manifestations of prāṇa are various cakras in the body. Marma-sthānas are also points where prāṇa resides in abundance. Five basic elements which supply the material components, structure, form and shape to physical body enjoy special affinity and close proximity with prāṇa.

When a pure mind which is highly potential employs prāṇa to bring about desirable changes in the basic components (tattvas or elements) of body, it produces positive results on alleviation of disorders and maintenance of health.

Experimental studies:

As has been stated earlier, practice of dhāraṇā does not enjoy popularity just as āsana and prāṇāyāma do. The world is not yet fully aware of their efficacy. It is no wonder that no experimental study has yet been conducted on them. We hope that the present collected work will give them exposure to people at large and enthusiastic experts will take up studies to rediscover new areas of their contribution in upkeep of good health.

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I Prāṇadhāraṇa (at different points of body)

I.a: विनियोगान् प्रवक्ष्यामि प्राणायामस्य सुव्रत ।
संध्ययोर्ब्राह्मकालेपि मध्याह्ने वाथवा सदा ।।21।।
बाह्यं प्राणं समाकृष्य पूरयित्वोदरेण च ।
नासाग्रे नाभिमध्ये च पादाङ्गुष्ठे च धारणात् ।।22।।
सर्वरोगविनिर्मुक्तो जीवेद्वर्षशतं नरः । DU.VI.21-22

viniyogān pravakṣyāmi prāṇāyāmasya suvrat
saṅdhyayorbrāhma kāle'pi madhyāhne vāthtavā sadā
bāhyaṃ prāṇaṃ samākṛṣya pūrayitvodareṇa ca
nāsāgre nābhimadhye ca pādāṅguṣṭhe ca dhāraṇāt
sarvaroga vinirmukto jīved varṣaśataṃ naraḥ

Techniques: One should draw in air to fill the cavity and then hold it at the tip of nose, naval and big toes, during morning, evening, 3 hours before sunrise, midday or even all the time.

Therapeutic Advantage : One gets rid of all disorders and lives a healthy life for hundred years. DU-VI.21-22, Yci(Ś)-fol-93, ŚAU-I.7.43-44, TBU-109, HTK-XII.12-14.

I.b: यत्र यत्र भवेत् स्थाने जन्तो रोगः प्रपीडकः ।
तच्छांत्यै धारयेत्तत्र प्राणादिमरुतः सदा ।।25।।
एवं प्राणादिविजये कृताभ्यासः प्रतिक्षणम् ।
धारणादिकमभ्यस्येन्मनःस्थैर्यकृते सदा ।।26।।
उक्तासने समासीनो रेचयित्वानिलं शनैः ।
आपादांगुष्ठपर्यन्तं वाममार्गेण पूरयेत् ।।27।।
पादांगुष्ठे मनःपूर्वं रुद्ध्वा पादतले ततः ।
पार्ष्णौ गुल्फे च जंघायां जानुन्यूरौ गुदे ततः ।।28।।
लिंगे नाभौ च तुन्दे च हृत्कण्ठरसनेपि च ।
तालुनासाग्रनेत्रे च भ्रुवोर्माले शिरस्यथ ।।29।।
एवं रश्मिक्रमेणैव धारयन्मरुता सह ।
स्थानात्स्थानांतरं नीत्वा यावद् ब्रह्मपुरं नयेत् ।।30।।
ततः क्रमेण तेनैव पादांगुष्ठांतमानयेत् ।
नाभिपद्मांतरं नीत्वा ततो वायुं विरचयेत् ।।31।। HMY.V.25-31

yatra yatra bhavet sthāne janto rogaḥ prapīḍakaḥ
tacchāntyai dhārayet tatra prāṇādi-marutaḥ sadā
evaṃ prāṇādi vijaye kṛtābhyāsaḥ pratikṣaṇam

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dhāraṇadikam abhyasyen-manaḥ sthairya kṛte sadā
uktāsana samāsīno recayitvā'nilaṃ śanaiḥ
āpādāṅguṣṭha paryantaṃ vāmamārgeṇa pūrayet
pādāṅguṣṭhe manaḥ pūrvaṃ ruddhvā pādatale tataḥ
pārṣṇau gulphe ca jaṅghāyāṃ jānunyūrau gude tataḥ
liṅge nābhau ca tunde ca hṛt-kaṇṭha-rasane'pi ca
tālu nāsāgra-netre ca bhruvorbhāle śirasyatha
evaṃ raśmikrameṇaiva dhārayan marutā saha
sthānāt sthānāṅtaraṃ nītvā yāvad brahmapuraṃ nayet
tataḥ krameṇa tenaiva pādāṅguṣṭhāntam ānayet
nābhi-padmāntaraṃ nītvā tato vāyuṃ virecayet

Technique and Therapeutic Advantage : One should hold prāṇa at those points of the body which are affected by a disease. This overcomes these disorders. Prāṇa is also controlled through consistent practice. This is called dhāraṇā which brings stability to mind.

Assume a prescribed āsana and draw out air in a sustained manner. Thereafter inhale through left nostril to fill to the maximum capacity.

Now hold prāṇa with undivided mental focus at the big toes, soles of feet, heels, ankles, calves (jaṇghā), knees, thighs, anus, organ of generation, navel, abdomen, heart, throats, tongue, palate, tip of nose, eyes, center of eyebrows, forehead, head – in this order. Prāṇa is held in these points after moving it from the previous point to the next till it reaches brahmapura. Thereafter bring prāṇa back following the reverse order. Finally bring it to nābhipadma (maṇipūracakra) and then exhale (HMY-V.25-31, YuB.VII.79-83).

I.c. नासाग्र धारणाद्वापि जितो भवति सुव्रत ।।

nāsāgra-dhāraṇād vāpi jito bhavati suvrata

Technique and Therapeutic Advantage : If prāṇa is retained only at the tip of nose, it brings control on prāṇa. DU-VI.23, Yci (Ś)-fol-93, TBU-110, HTK-XII.15

I.d. सर्वरोगनिवृत्तिः स्यान्नाभिमध्ये तु धारणात् । DU-VI.24

sarvaroganivṛttiḥ syānnābhimadhye tu dhāraṇāt

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Technique and Therapeutic Advantage : If prāṇa is retained in the navel, one can get rid of all diseases.

DU-VI.24, Yci (Ś)-fol-93, TBU-110, HTK-XII.16
TBU-110 says that it rids one of abdominal diseases.

I.e. शरीरलघुता विप्र पादाङ्गुष्ठनिरोधनात् ।।24।।

śarīra laghutā vipra pādāṅguṣṭha nirodhanāt

Technique and Therapeutic Advantage : One enjoys a light body if one holds prāṇa at the big toes. DU-VI.24, Yci (Ś)-fol-93, HTK-XII.16

I.f. जिह्वया वायुमाकृष्य यः पिबेत् सततं नरः ।
श्रमदाहविनिर्मुक्तो योगी नीरोगतामियात् ।।25।।

jihvayā vāyumākṛṣya yaḥ pibet satataṃ naraḥ
śrama-dāha-vinirmukto yogī nīrogatāmiyāt

Technique and Therapeutic Advantage : One who consistently sucks air (prāṇa) through tongue, enjoys freedom from fatigue and burning, thus ensuring good health (DU-VI.25, Yci (Ś)-fol-93, ŚAU-I.7.45, HTK-XII.17).

I.g. जिह्वया वायुमाकृष्य जिह्वामूले निरोधयेत् ।
पिबेदमृतमव्यग्रं सकलं सुखमाप्नुयात् ।।26।।

jihvayā vāyumākṛṣya jihvāmūle nirodhayet
pibedamṛtamavyagraṃ sakalaṃ sukhamāpnuyāt

Technique and Therapeutic Advantage : One draws air in through tongue and holds it at the base of tongue. One also tastes ambrosia. Thus one remains free from all worries and enjoys all happiness (DU-VI.26; ŚAU.I.7.47).

I.h. इडया वायुमाकृष्य भ्रुवोर्मध्ये निरोधयेत् ।
यः पिबेदमृतं शुद्धं व्याधिभिर्मुच्यते हि सः ।।27।।

iḍayā vāyumākṛṣya bhruvormadhye nirodhayet
yaḥ pibed amṛtaṃ śuddhaṃ vyādhibhir-mucyate hi saḥ

Technique and Therapeutic Advantage : One draws air in through iḍānāḍī (left nostril) and retrains it at the centre of eyebrows and taste pure ambrosia. This one rids of all diseases (DU-VI.27, Yci (Ś)-fol-93, ŚAU-7.48).

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I.i. इडया वेदतत्त्वज्ञ तथा पिङ्गलयैव च ।
नाभौ निरोधयेत्तेन व्याधिभिर्मुच्यते नरः ।।28।।

iḍayā vedatattvajña tathā piṅgalayaiva ca
nābhau nirodhayet tena vyādhibhir-mucyate naraḥ

Technique and Therapeutic Advantage : A wise draws air in through iḍā (left nostril) as well as piṅgalā (right nostril) to retain it at the navel. Thus one gets freedom from all diseases (DU-VI.28).

I.j. मासमात्रं त्रिसंध्यायां जिह्वयारोप्य मारुतम् ।
अमृतं च पिबन्नाभौ मन्दं मन्दं निरोधयेत् ।।29।।
वातजाः पित्तजा दोषा नश्यन्त्येव न संशयः ।

māsamātraṃ trisaṅdhyāyāṃ jihvayāropya mārutam
amṛtaṃ ca pibannābhau mandaṃ mandaṃ nirodhayet
vātajāḥ pittajā doṣā naśyantyeva na saṃśayaḥ

Technique and Therapeutic Advantage : One takes air in through tongue during morning, evening and midnight (or midday) for three months, to hold it at navel. One also tastes ambrosia slowly. This rids one of all disorders caused due to vāta and pitta vitiation (DU-VI-29).

I.k. नासाभ्यां वायुमाकृष्य नेत्रद्वन्द्वे निरोधयेत् ।।30।।
नेत्ररोगा विनश्यन्ति तथा श्रोत्रनिरोधनात् ।

nāsābhyāṃ vāyumākṛṣya netradvandve nirodhayet
netrarogā vinaśyanti tathā śrotra nirodhanāt

Technique and Therapeutic Advantage : One inhales air through both nostrils and holds it in both eyes. This relieves one of all eye diseases. The same can be practised on ears as well (DU-VI.30).

I.l. तथा वायुं समारोप्य धारयेच्छिरसि स्थितम् ।।31।।
शिरोरोगा विनश्यन्ति सत्यमुक्तं हि सांकृते ।। DU.VI.31

tathā vāyuṃ samāropya dhārayecchirasi sthitam
śirorogā vinaśyanti satyamuktaṃ hi sāṃkṛte

Technique and Therapeutic Advantage : One inhales through both nostril and holds it in the head. This rids one of all diseases affecting head (DU-VI.31).

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I.m. मासमेकं तु संध्यायां जिह्वयारोप्य मारुतम् ।
पिबेद्यस्त्रिदशाहारं धारयेत् तुंडमध्यमे ।
गुल्मप्लीहास्तिला चान्ये त्रिदोषजनितास्तथा ।
तुंदमध्यगता रोगाः सर्वे नश्यंति किल्वषाः ।
जराः सर्वे विनश्यन्ति विषाणि विविधानि च ।
बहुनोक्तेन किं गार्गि पलितादि च नश्यति।। Yci(Ś)-Fol-93

māsamekaṃ tu saṅdhyāyāṃ jihvayāropya mārutam
pibed yastridaśāhāraṃ dhārayet tuṅḍa madhyame
gulmaplīhāstilā cānye tridoṣa janitāsthathā
tunda-madhyagatā rogāḥ sarve naśyaṅti kilviṣāḥ
jvarāḥ sarve vinaśyanti viṣāṇi vividhāni ca
bahunoktena kiṃ gārgi palitādi ca naśyati

Technique and Therapeutic Advantage : One sucks air through tongue, retains it in the belly and also drinks ambrosia. This is done for one month. This frees one from gulma, plīhā, aṣṭhilā and all humoral disorders. Moreover all diseases of abdomen and toxicity (or sins) are overcome. Even fevers of all types and palita (greying of hair) are relieved (Yci(Ś)-fol-93, ŚAU-I.7.50-51).

I.n. आत्मन्यात्मानमारोप्य कुंडलिन्यां तु धारयेत् ।
क्षयरोगादयस्तस्य नश्यंतीत्यपरे विदुः ।।

ātmanyātmānam āropya kuṅḍalinyāṃ tu dhārayet
kṣayarogādayastasya naśyaṅtītyapare viduḥ

Technique and Therapeutic Advantage : One retains air (prāṇa) in kuṇḍalinī with undivided attention of mind (and self?). According to some experts, this also cures one of diseases such as kṣaya (tuberculoses or consumption) and the like (Yci(Ś)-fol-93).

I.o. नाडीभ्यां वायुमारोप्य नाभौ वा तुंड पार्श्वयोः ।
घटिकां वाहयेद्यस्तु व्याधिभिः सोपि मुच्यते ।।

nāḍībhyāṃ vāyumāropya nābhau vā tuṅḍa pārśvayoḥ
ghaṭikāṃ vāhayedyastu vyādhibhiḥ so'pi mucyate

Technique and Therapeutic Advantage : One inhales through both nostrils and holds it in the navel and sides of abdomen for one ghaṭikā. Thus one gets rid of all diseases (Yci(Ś)-fol-93, ŚAU-I.7.49).

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I.p. पादांगुष्ठजंघाजानूरुगुदमेहनेषु धारितो वायुः शीघ्रगत्यै बलाय च भवति ।।60।।
तथा नाभौ धारितः ज्वरादिघाताय । जठरे कायशुद्धये । हृदये ज्ञानाय ।
कूर्मानाड्यां रोगजराच्छिदे । कण्ठे क्षुत्तृषानाशाय। जिह्वानासाग्रादौ रसगन्धादिज्ञानाय ।
मूर्ध्नि परमानन्दप्राप्तये इत्यादि ।।61।। YuB.VII.60-61

pādāṅguṣṭha jaṅghājānūru gudamehaneṣu dhārito vāyuḥ śīghragatyai balāya ca bhavati tathā nābhau dhāritaḥ jvarādighātāya jaṭhare kāyaśuddhye hṛdaye jñānāya kūrmanāḍyāṃ rogajarācchide kaṇṭhe kṣuttṛṣā nāśāya jihvānāsāgrādau rasagandhādi jñānāya mūrdhni paramānanda prāptaye ityādi

Technique and Therapeutic Advantage : A body part which has been affected by a disease should be contracted and thus prāṇa should be retained therein. This brings relief.

a. In the same manner if prāṇa is held at big toes, calves, knees, thighs, anus and generative organs, one gains bodily speed (dexterity) and (physical) strength.

b. Similarly, if prāṇa is retained at the navel, it overcomes fever etc.

c. Prāṇa held at the abdomen purifies the body.

d. Retention of prāṇa at the heart begets wisdom.

e. Retention of prāṇa at kūrmanāḍī cures diseases and old age.

f. Holding of prāṇa in the throat overcomes hunger and thirst.

g. Prāṇa retained at the tip of tongue and nose offers extra-sensory perception of taste and smell.

h. Prāṇa held at the top of head brings supreme bliss (YuB-VII.60-61, HMY.V.32-35).

I.q. रुजात्तदेशे दृढधारणां चरेद्वायोर्ह्रदाप्नोति सुसाधकस्सुखम् ।
तथानिलेनाकलितं प्रदेशं प्रमर्दयन् भूरि हविः पटुभ्याम् ।।32।। HSC-p.11

rujāttadeśe dṛḍhadhāraṇāṃ cared vāyorhṛdāpnoti susādhakassukham
tathānilenākalitaṃ pradeśaṃ pramardayan bhūri haviḥ paṭubhyām

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Technique and Therapeutic Advantage : One should firmly practise vāyu (prāṇā) dhāraṇā at the body part which is affected. This brings smooth relief. Additionally one can also adequately and efficiently apply massage to the body part which has been affected by deranged vāta (HSC-p.11).

I.r. धारणां कुर्वतस्त्वंघ्रौ सर्वे नश्यन्ति वातजा इत्यादि
पूर्वोक्तफलमप्यत्रानुसन्धेयम् ।।12।। YuB.IX.12

dhāraṇāṃ kurvatastvaṅghrau sarve naśyanti vātajā ityādi
pūrvokta-phalam apyatrānusandheyam

Technique and Therapeutic Advantage : All disorders caused due to deranged of vāta are relieved of by practising dhāraṇā on the pair of feet (YuB.IX.12).

I.s. योगी पद्मासने तिष्ठेत् कण्ठकूपे यदा स्मरन् ।
जिह्वां कृत्वा तालुमूले क्षुत्पिपासा निवर्तते ।।43।।
कण्ठकूपादधःस्थाने कूर्मनाड्यस्ति शोभना ।
तस्मिन् योगी मनो दत्त्वा चित्तस्थैर्यं लभेद् भृशम् ।।44।। ŚS.V.43-44

yogī padmāsane tiṣṭhet kaṇṭhakūpe yadā smaran
jihvāṃ kṛtvā tālumūle kṣutpipāsā nivartate
kaṇṭhakūpād adhaḥsthāne kūrmanāḍyasti śobhanā
tasmin yogī mano dattvā cittasthairyaṃ labhed bhṛśam

Technique and Therapeutic Advantage : A yogī assumes padmāsana and concentrates on kaṇṭhakūpa while pressing tongue against the root of the pallate. Kūrmanāḍī is located below kaṇṭhakūpa contemplation on which brings about stability of mind. Through this practice one gets rid of the urge of hunger and thirst (ŚS-V.43-44).

II. Prāṇadhāraṇā (on cakras)

II.i. आधारपद्ममेतद्धि योनिर्यस्यास्ति कन्दतः ।
परिस्फुरद्वादिसान्तचतुर्वर्णं चतुर्दलम् ।।63।।
कुलाभिधं सुवर्णाभं स्वयम्भूलिङ्गसंगतम् ।
द्विरण्डो यत्र सिद्धोस्ति डाकिनी यत्र देवता ।।
तत्पद्ममध्यगा योनिस्तत्र कुण्डलिनी स्थिता ।
तस्या ऊर्ध्वे स्फुरत्तेजः कामबीजं भ्रमन्मतम् ।।
यः करोति सदा ध्यानं मूलाधारे विचक्षणः ।
तस्य स्याद् दार्दुरी सिद्धिर्भूमित्याग क्रमेण वै ।।64।। ŚS.V.63-64

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ādhāra padmam-etaddhi yonir-yasyāsti kandataḥ
Parisphurad-vādi-sānta-caturvarṇaṃ caturdalam
kulābhidhaṃ suvarṇābhaṃ svayambhū-liṅga saṅgatam
dviraṇḍo yatra siddhosti ḍākinī yatra devatā
tatpadma-madhyagā yonistatra kuṇḍalinī sthitā
tasyā ūrdhve sphurattejaḥ kāmabījaṃ bhramanmatam
yaḥ karoti sadā dhyāne mūlādhāre vicakṣaṇaḥ
tasya syāddārdurī siddhirbhūmityāga krameṇa vai

वपुषः कान्तिरुत्कृष्टा जठराग्निविवर्धनम् ।
आरोग्यंच पटुत्वंच सर्वज्ञत्वंच जायते ।।65।।
जरामरणदुःखौघान्नाशयति गुरोर्वचः ।।65।। ŚS.V.65,68

vapuṣaḥ kāntir-utkṛṣṭā jaṭharāgni-vivardhanam
ārogyañca paṭutvañca sarvajñatvañca jāyate
jarāmaraṇa-duḥkhughān-nāśayati gurorvacaḥ

Technique and Therapeutic Advantage : Ādhārapadma has four petals designated by letters va, śa, ṣa and sa. Near svayambhū-liṅga is a golden region called kula, its presiding adept is called dviraṇḍa, and its presiding goddess called ḍākinī. At the centre of this lotus is the yoni where kuṇḍalinī is located. The circular bright energy above that is called kāmabīja.

A wise who always contemplates on this mūladhāra accomplishes dārdurrī-siddhi which enables him to levitate.

It offers bodily luster, powerful gastric fire and freedom from diseases. One also becomes clever and omniscient. One averts untimely death and old age (ŚS-V.63-65,68).

II.ii. द्वितीयन्तु सरोजं च लिंगमूले व्यवस्थितम् ।
बादिलान्तं च षडवर्णं परिभास्वरषड्दलम् ।।
स्वाधिष्ठानाभिधं तत्तु पंकजं शोणरूपकम् ।
बालाख्यो यत्र सिद्धोस्ति देवी यत्रास्ति राकिणी ।।75।।

dvitīyantu sarojañ ca lingamūle vyavasthitam
bādilāntaṃ ca ṣaḍavarṇaṃ paribhāsvaraṣaḍdalam
svādhiṣṭhānābhidhaṃ tattu paṅkajaṃ śoṇarūpakam
bālākhyo yatra siddho'sti devī yatrāsti rākiṇī

विविधं चाश्रुतं शास्त्रं निःशङ्को वै भवेद् ध्रुवम् ।
सर्वरोगविनिर्मुक्तो लोके चरति निर्भयः ।।77।।

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मरणं खाद्यते तेन स केनापि न खाद्यते ।
तस्य स्यात्परमासिद्धिरणिमादि गुणप्रदा ।।
वायुः संचरते देहे रसवृद्धिर्भवेद् ध्रुवम् ।
आकाशपङ्कजगलत्पीयूषमपि वर्द्धते ।।78।। ŚS.V.77,78

vividhañcāśrutaṃ śāstraṃ niḥśaṅko vai bhaved dhruvam
savaroga-vinirmukto loke carati nirbhayaḥ
maraṇaṃ khādyate tena sa kenāpi na khādyate
tasya syātparamā-siddhir-aṇimādi guṇapradā
vāyuḥ sañcarate dehe rasavṛddhir-bhaved dhruvam
ākāśa-paṅkaja-galat-pīyūṣamapi varddhate

Technique and Therapeutic Advantage : Svādhiṣṭhāna the second cakras is situated at the base of the generative organ. It has six petals adorned with the letters ba, bha, ma, ya, ra, la. The colour of this lotus is dark red. Its presiding deity is bālā and its goddess is rākinī.

One who consistently meditates on svādhiṣṭhāna is loved and adored by all beautiful goddesses.

By this one masters over all existing and also unknown sciences. He becomes free from all diseases and moves in the universe freely. He transcends death. He accomplishes eight supernatural siddhis. Prāṇa moves equally through his body. Bodily humors are enhanced. Increase ambrosia which oozes from ākāśapadma (ŚS-V.75,77-78).

II.iii. तृतीयं पङ्कजं नाभौ मणिपूरकसंज्ञकम् ।
दशारंडादिफान्तार्णं शोभितं हेमवर्णकम् ।।79।।
रुद्राख्यो यत्र सिद्धोस्ति सर्वमङ्गलदायकः ।
तत्रस्था लाकिनी नाम्नी देवी परमधार्मिका ।।80।। ŚS.V.79-80

tṛtīyaṃ paṅkajaṃ nābhau maṇipūraka-saṃjñakam
daśāraṇḍādi-phāntārṇaṃ śobhitaṃ hemavarṇakam
rudrākhyo yatra siddho'sti sarva-maṅgala-dāyakaḥ
tatrasthā lākinī nāmnī devī paramadhārmikā

तस्मिन् ध्यानं सदा योगी करोति मणिपूरके ।
तस्य पातालसिद्धिः स्यान्निरन्तरसुखावहा ।।
ईप्सितंच भवेल्लोके दुःखरोगविनाशनम् ।
कालस्य वरुनरुापि परदेहप्रवेशनम् ।।81।। ŚS.V.81

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tasmin dhyānaṃ sadā yogī karoti maṇipūrake
tasya pātāla siddhiḥ syān-nirantara-sukhāvahā
īpsitañca bhavelloke duḥkharoga-vināśanam
kālasya vañcanañcāpi paradeha praveśanam

Technique and Therapeutic Advantage : Manipura, the third cakras is located at the navel region. It is of golden colour having ten petals designated by ḍa. ḍha, ṇa, ta, tha, da, dha, na, pa, pha. It is presided over by rudra and lākinī is its goddess. A yogī who contemplates on maṇipura gets the power of pātālasiddhi, which gives constant happiness. One lords over desire, overcomes sorrow and diseases, averts (premature) death and can enter another body (ŚS-V.79-81).

III. Pañcaprāṇadhāraṇā

III.a. तत्र प्राणस्य नासाग्रहृदयनाभिपादांगुष्ठादीनि स्थानानि । हरितो वर्णः । यं बीजम् ।
तज्जये जाठरानलप्राबल्यश्वासस्थैर्यवायुजयशरीरलाघवादीनि भवन्ति ।।55।। YuB.VII.55

tatra prāṇasya nāsāgra-hṛdaya-nābhi-pādāṅguṣṭhādīni sthānāni harito varṇaḥ yaṃ bījam
tajjaye jāṭharānala-prābalya-śvāsasthairya-vāyujaya-śarīra-lāghavādīni bhavanti

प्राबल्यं जाठराग्नेः स्याद् दीर्घश्वासमरुज्जयौ ।
लाघवं च शरीरस्य प्राणस्य विजये सति ।।73।। YuB.VII.73

prābalyaṃ jāṭharāgneḥ syāddīrgha śvāsamarujjayau
lāghavaṃ ca śarīrasya prāṇasya vijaye sati

Technique and Therapeutic Advantage : Locations of prāṇa are tip of nose, heart, nābhi (navel) and big toes. Green is the colour of prāṇa and its bīja is yaṃ. Control of prāṇa enhances gastric fire, brings stability of breath and control of vāyu. It also makes the body light.

III.b. अपानस्य मन्यापृष्ठगुदपार्ष्णिप्रभृतीनि स्थानानि । कृष्णं रूपम् । ऐं बीजम् ।
तज्जये क्षतभंगादिरोहणम् उदराग्निप्रदीपनं मेदोल्पत्वम् आधिविघातश्च भवति ।।56।।
YuB.VII.56

apānasya manyāpṛṣṭha-guda-pārṣṇi-prabhṛtīni sthānāni kṛṣṇaṃ rūpam aiṃ bījam
tajjaye kṣatabhaṅgādi rohaṇam udarāgnipradīpanaṃ medo'lpatvam ādhivighātaśca bhavati

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Technique and Therapeutic Advantage : Apāna is located at (manyā) neck, back, anus, heels etc. and is black in colour. Aiṃ is its bīja. One who gains control on it finds relief from the following ailments:

Quick healing of wounds and fracture, enhanced gastric fire, reduced flab, and relief from mental disorders.

III.c. समानस्य हृदयनाभिसर्वसन्ध्यादीनि स्थानानि । शुक्लं रूपम् ।
वं बीजम् । तज्जये पानस्य जयवत् फलम् ।।57।।

samānasya hṛdayanābhi sarvasandhyādīni sthānāni śuklaṃ rūpam
vaṃ bījam tajjaye'pānasya jayavat phalam

Technique and Therapeutic Advantage : Samāna is situated at heart, navel and all joints and it is white in colour. vaṃ is its bīja.

All benefits mentioned in the context of apāna are also begot by gaining control of samāna.

III.d. उदानस्य हृत्कण्ठतालुभ्रूमध्यमूर्धादीनि स्थानानि ।
रक्तं रूपम् । रं बीजम् । तज्जये अर्चिरादि मार्गेण स्वेष्टमुत्क्रान्तिः ।
वारिपंककण्टकादावप्रतिहतगतित्वं च भवति ।।58।।

udānasya hṛtkaṇṭhatālubhrūmadhyamūrdhādīni sthānāni
raktaṃ rūpam raṃ bījam tajjaye arcirādi mārgeṇa sveṣṭamutkrāntiḥ
vāripaṅka kaṇṭakādāvapratihata-gatitvaṃ ca bhavati

Technique and Therapeutic Advantage : Udāna is located at heart, throat, palate, center of eyebrows and top of head. It is red in colour. Raṃ is its bīja. Gaining control on it enables one to leave the body at will through enlightenment. One also enjoys free passage through water (bodies), squalor and thorny paths.

III.e. व्यानस्य सर्वास्त्वचः स्थानानि । शक्रकार्मुकवद् रूपम्। लं बीजम्।
तज्जये शीतातपाद्यभिभवः कान्तिररोगिता च भवति ।।59।।
एवं यत्र यत्रांगे पीडा भवति तच्छान्त्यै प्राणादिवायुं
तत्तदंगाकुंचनविशेषस्थैर्येण कुम्भयेत्। तच्छान्तिर्भवति।

vyānasya sarvāstvacaḥ sthānāni śakrakārmukavad rūpam laṃ bījam
tajjaye śītātapādyabhibhavaḥ kāntirarogitā ca bhavati
evaṃ yatra yatrāṅge pīḍā bhavati tacchāntyai prāṇādivāyuṃ
tattadaṅgākuñcana viśeṣa sthairyeṇa kumbhayet tacchāntirbhavati

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Technique and Therapeutic Advantage : Vyāna vāyu dwells in the entire skin. It is deeply red in colour. Laṃ is the bīja. By gaining control on it, one does not get affected by cold, heat etc. and also enjoys luster and freedom from illness. With an objective to get rid of a disorders affecting a body part, one should hold prāṇa etc. at that very point by particularly contracting it. It brings relief (YuB-VII.55-60,73-770).

IV.a.i. Pañcabhūta-dhāraṇā

धारणां कुर्वतस्त्वग्नौ सर्वे नश्यन्ति वातजाः ।
पार्थिवांशे जलांशे च धारणां कुर्वतः सदा ।
नश्यन्ति श्लेष्मजा रोगा वातजाश्च पित्तजास्तथा ।
व्योमांशे मारुतांशे च धारणां कुर्वतः सदा ।
त्रिदोष जनिता रोगा विनश्यन्ति न संशयः ।
अस्मिन्नर्थं तथा ब्रूतां अश्विनौ च भिषग्वरौ।
प्राणसंयमनेनैव त्रिदोषशमनं नृणाम् ।।90।। Yci(Ś)-Folio-108

dhāraṇāṃ kurvatastvagnau sarve naśyanti vātajāḥ
pārthivāṃśe jalāṃśe ca dhāraṇāṃ kurvataḥ sadā
naśyanti śleṣmajā rogā-vātajāśca pittajāstathā
vyomāṃśe mārutāṃśe ca dhāraṇāṃ kurvataḥ sadā
tridoṣa janitā rogā vinaśyanti na saṃśayaḥ
asminnarthaṃ tathā brūtāṃ aśvinau ca bhiṣagvarau
prāṇa saṃyamanenaiva tridoṣa śamanaṃ nṛṇām

Technique and Therapeutic Advantage: One should practise dhāraṇā on agni (fire element) which brings relief from disorders of vāta.

If one practises dhāraṇā on the element of water, one finds relief from disorders of phlegm and vāta.

By practising dhāraṇā on the elements of vyoma (space) and air (vāyu), one gets rid of all the ailments caused due to vitiation of three doṣas.

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Aśvinīkumāras the divine physician opine that practice of prāṇāyāma alone is effective enough to overcome all disorders caused by three humours (doṣas) (Yci(Ś)-fol-108, HTK-XLVIII.22-24, YuB.VII.88-90, MtS-VI.1-6).

IV.a.ii. चित्ते निश्चलतां याते प्राणे मध्ये लयं गते ।
चिह्नान्येतानि जायन्ते पंचभूतलयात् पृथक् ।।212।।
मलमूत्र कफाल्पत्वमारोग्यं लघुता तनोः ।
सुवर्णत्वं सुगन्धत्वं प्रथमं योगलक्षणम् ।।213।। YSS.212-213

citte niścalatāṃ yāte prāṇe madhye layaṃ gate
cihnānyetāni jāyante pañcabhūta layāt pṛthak
malamūtra kaphālpatvamārogyaṃ laghutā tanoḥ
suvarṇatvāṃ sugandhatvaṃ prathamaṃ yogalakṣaṇam

Technique and Therapeutic Advantage : When citta assumes stability and prāṇa is absorbed, it indicates laya state of five bhūtas. It leads to reduction of faeces, urine and phlegm. One enjoys good health and a light body. Also he gains lusture and nice odour (YSS-211-213).

IV.a.iii. Pañcabhūta-dhāraṇā

(This set is different from the below noted Pañcamahābhūtadhāraṇā since it suggests holding of prāṇa for five ghaṭikās)

नाभेरधो गुदस्योर्द्ध घटिकाः पंच धारयेत् ।
वायुं ततो भवेत्पृथ्वीधारणं चेत्तद् भयापहम् ।।1।।
पृथिवीमन्तरो मृत्युर् भवेत् यस्य योगिन ।
नाभिस्थानं ततो वायुं धारयेत् पंचनाडिकाः ।।2।।
ततो जलाद् भयं नास्ति जले मृत्युर्न योगिनः ।
नाभ्यूर्ध्वमण्डले वायुं धारयेत् पंचनाडिकाः ।
अग्नेयीधारणा चेयं न मृत्युंस्तस्य वह्निना ।।3।।
न दह्यते शरीरं च प्रविष्टे चाग्निप्लके ।
नाभिभ्रूघ्राणमध्ये तु प्रेदेशत्रयसम्मिते ।
धारयेत्पंचघटिका वायुं सैषा च वायुधारणे ।।4।।
नैव वायोस्तु भयं भवति योगिनः ।
भ्रूमध्यादुपरिष्टात्तु धारयेत् पंचनाडिकाः ।
वायुं योगी प्रयत्नेन येयमाकाशधारणा ।।5।।
आकाशधारणा कुर्वन् मृत्युं जयति शाश्वतम् ।

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एवं च धारणाः पंच कुर्याद्योगी विचक्षणः ।
ततो हठशरीरस्य मृत्युस्तस्य न विद्यते ।।
एवं पंचविधा भूतधारणाः यः समभ्यसेत् ।
ब्रह्मणः प्रलयेनापि तस्य मृत्युर्न विद्यते ।। Yci-Folio.104

nābheradho gudasyorddhaṃ ghaṭikāḥ pañca dhārayet
vāyuṃ tato bhavetpṛthvī-dhāraṇaṃ cet tadbhayāpaham
pṛthivīmantaro mṛtyur bhavet yasya yogina
nābhisthānaṃ tato vāyuṃ dhārayet pañcanāḍikāḥ
tato jalādbhayaṃ nāsti jale mṛtyurna yoginaḥ
nābhyūrdhvaṃ maṇḍale vāyuṃ dhārayet pañcanāḍikāḥ
agneyī dhāraṇā ceyaṃ na mṛtyustasya vahninā
na dahyate śarīraṃ ca praviṣṭe cāgniplake
nābhibhrūghrāṇa-madhye tu pradeśatraya sammite
dhārayetpañca ghaṭikā vāyuṃ saiṣā ca vāyu dhāraṇe
naiva vāyostu bhayaṃ bhavati yoginaḥ
bhrūmadhyād uparisṭāttu dhārayet pañcanāḍikāḥ
vāyuṃ yogī prayatnena yeyamākāśa dhāraṇā
ākāśa dhāraṇā kurvan mṛtyuṃ jayati śāśvatam
evaṃ ca dhāraṇāḥ pañca kuryādyogī vicakṣaṇaḥ
tato haṭhaśarīrasya mṛtyustasya na vidyate
evaṃ pañcavidhā bhūtadhāraṇāḥ caḥ samabhyaset
brahmaṇaḥ pralayenāpi tasya mṛtyurna vidyate

Technique and Therapeutic Advantage : Retention of prāṇa at five (vital) points of the body to gain control over five bhūtas (elements) which relieves one from (premature) death, fear etc, has been suggested in haṭha texts such as Yci(G) Folio-104 etc. A brief account of this technique is given here -

i) One should retain prāṇa at the point below navel and above anus for five ghaṭikās. This is pṛithvīdhāraṇa. This overcomes fear.

ii) One should hold prāṇa at the navel for five nāḍīkās. This is vāruṇī dhāraṇā which relieves fear from water. One would not die from drowning in water.

iii) Hold prāṇa at the plexus above the navel for five nāḍikās. This makes vahnidhāraṇā. It saves one from death caused by fire. Even on entering into fire one does not get burnt.

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iv) Prāṇa should be concentrated on three points at navel, centre of eyebrows and nose for five ghaṭikās. this is vāyudhāraṇā. A yogi would not fear from air element.

v) For five nāḍikās prāṇa should be retained at the point above the centre of eyebrows. This is ākāśadhāraṇa.
With this one finds relief from (premature) death.

IV.b. Pañcabhūtajaya

पृथ्वीजयेन कफमूत्रमलाल्पतांगे
रोगक्षयो रसमलापगमोपः जये स्यात् ।
बह्वेर्जये वपुषि लाघवमामयान्तर्
वायोर्जये द्रुतगतिः खजयात् स्वरोग्रः ।।76।।
उर्व्या जये सौरभमार्यवर्णस्
तनौ भवेद्वै सुरसाधरोपः जयात् ।
गौणः स्मृतो भूतजयोयमाद्यो
यः यः पक्वसत्संयमजः स उत्तमः ।।77।। HTK-XXXIX.76-77

pṛthvījayena kaphamūtramalā'lpatāṅge
rogakṣayo rasamalāpagamo'paḥ jaye syāt
bahnerjaye vapuṣi lāghavamāmayāntar
vāyorjaye drutagatiḥ khajayāt svarogyraḥ
urvyā jaye saurabhamārya varṇas
tano bhavedvai surasādharoṇpaḥ jayāt
gauṇaḥ smṛto bhūtajayo'yamādyo
yaḥ yaḥ pakvasatsaṃyamajaḥ sa uttamaḥ

a. Control gained on the element of earth reduce (excess) phlegm, urine, faeces in the body.

b. Control on the element of ap (water) alleviates disorders by eliminating toxicity.

c. Control of fire brings lightness to the body.

d. If element of (vāyu) air is controlled one can move very fast, gains mastery over self (mind) and also enjoys melodious voice.

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e. When element of earth is controlled, one gets bright luster and colour of the body.

f. On gaining control over water element one ensures purity of all fluids in the body.

Control on elements is of secondary importance. Advanced practice of saṃyama is superior (HTK.XXXIX.76-77).

IV.c. Pañcamahābhūtadhāraṇā

IV.c.i. अमानुषं सत्त्वमन्तर्योगिनं प्रविशेद्यदि ।
वाय्वग्निधारणाच्चैतद् देहसंस्थे विनिर्दिशेत् ।। YSC.II.51

amānuṣāṃ sattvamantaryoginaṃ praviśedyadi
vāyvagni dhāraṇā ccaitaddehasaṃsthaṃ vinirddiśet

Technique and Therapeutic Advantage : If a non-human spirit haunts a human being, one should practise dhāraṇā of vāyu and agni in body.

IV.c.ii. एतासु भूम्यादिकधारणासु नृणां सदा प्राणनिरोधनेन ।
ये दोषजाः सर्वपुराणरोगा नश्यन्ति शीघ्रं न हि संशयोत्र ।।44।। ŚYDi-III.44

etāsu bhūmyādika dhāraṇāsu nṛṇāṃ sadā prāṇanirodhanena
ye doṣajāḥ sarva purāṇa rogā naśyanti śīghraṃ na hi saṃśayo'tra

Technique and Therapeutic Advantage : When one consistently holds prāṇa on the elements of earth etc, one soon overcomes all ailments caused due to deranged doṣas and also chronic diseases (ŚYDi-III.44).

V. Pañcadeva-dhāraṇā

तेष्वेव पंचदेवानां धारणां चापि धारणा ।।5।।
पादादिजानुपर्यन्तं पृथिवीस्थानमुच्यते ।
आजानोः पायुपर्यन्तमपां स्थानं प्रकीर्तितम् ।
आपायोर्हृदयान्तं यद्वह्निस्थानं तदुच्यते ।।6।।
आहृन्मध्याद् भ्रुवोर्मध्यं यावद्वायुस्थलं स्मृतम् ।
आभ्रूमध्यात्तु मूर्धान्तमाकाशमिति चोच्यते ।।7।।
एतेषां पृथिवीस्थाने लकारं धारयेद् बुधः ।
वकारं धारयेदप्सु रेफं वह्नौ च धारयेत् ।
यकारं धारयेद्वायौ हकारं व्योम्नि धारयेत् ।।8।।

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पृथिव्यां धारयेद्विद्वान् ब्रह्माणं परमेष्ठिनम् ।
विष्णुमप्स्वनले रुद्रं महत्तत्त्वं तु मारुते ।
आकाशे धारयेद्देवमव्यक्तं जगदीश्वरम् ।।9।।
यथोक्तवर्णदेवेन संयुक्तं वायुमप्सु च ।
धारयेत् पंचघटिकाः सर्वरोगैः प्रमुच्यते ।
पूर्ववद्धारणाद्वह्नौ वह्निनासौ न दह्यते ।।12।। VS.IV.5-12

teṣveva pañcadevānāṃ dhāraṇaṃ cāpi dhāraṇā
pādādi-jānuparyantaṃ pṛthivīsthānam ucyate
ājānoḥ pāyuparyantam apāṃ sthānaṃ prakīrtitam
āpāyor-hṛdayāntaṃ yad-vahnisthānaṃ taducyate
āhṛnmadhyād bhruvormadhyaṃ yāvadvāyusthalaṃ smṛtam
ābhrūmadhyāttu mūrdhāntam ākāśamiti cocyate
eteṣāṃ pṛthivīsthāne lakāraṃ dhārayed budhaḥ
vakāraṃ dhārayed apsu rephaṃ vahnau ca dhārayet
yakāraṃ dhārayed vāyau hakāraṃ vyomni dhārayet
pṛthivyāṃ dhārayed vidvān brahmāṇaṃ parameṣṭhinam
viṣṇum apsvanale rudraṃ mahattatvaṃ tu mārute
ākāśe dhārayed devam avyaktaṃ jagadīśvaram
yathokta-varṇa-devena saṃyuktaṃ vāyumapsu ca
dhārayet pañcaghaṭikāḥ sarvarogaiḥ pramucyate
pūrvavad dhāraṇād vahnau vahni nā'sau na dahyate

Technique and Therapeutic Advantage : To meditate on five deities by applying them on five specific locations of five basic elements is also known as dhāraṇā.

i) From feet upto knees is the location of pṛthivī (earth) element. A wise visualizes 'lakāra' at the location of pṛthivī, where Brahmā the Parameṣṭhi should be contemplated upon.

ii) From knees upto anus is the location of ap (water) element wherein 'vakāra' alongwith Viṣṇu is meditated upon.

iii) From anus upto heart is the place of vahni (fire) where repha alongwith Rudra is contemplated upon.

iv) From heart upto the center of eyebrows is the place of vāyu (air) element wherein 'ya' kāra alongwith mahāttatva should be meditated upon.

v) From the center of eyebrows upto the top of head is the location of ākāśa (earth) element where one should contemplate on 'ha' alongwith 'jagadiśvara' who is unmanifest.

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The above narrated method of practice should be undertaken for five ghaṭikās. Thus one enjoys freedom from all diseases and also one is not effected by fire. VS.IV.5-12.

VI. Amṛta-dhāraṇā

मूर्द्धादिपादपर्यन्तं प्लावये (द) मृतां शुचि ।
संभृत्य चिन्तयेज् जीवे अमृतप्रशनेन (प्रथनेन) तु ।।7।।
देहं चामृतसम्पूर्णं तत् तृप्तिपरिमोदितम् ।
भावयेदनिशं योगी जरामरणशान्तये ।।8।।
दिव्यामृतमहाध्यानधारणापूतविग्रहः ।
क्षत (क्षुत्) पिपासामहानिद्राजरारोगैर्विमुच्यते ।।9।।
षण्मासं धारयेद् यस्तु दिव्याममृत धारणाम् ।
बलीपलितनिर्मुक्तः स योयो (योगी) योगभा (क्) भवेत् ।।10।। MtS.VI.7-10

mūrddhādi pāda-paryantaṃ plāvaye (da) mṛtāṃśuci
saṃbhṛtya cintayej jīve amṛta praśanena (prathanena) tu
dehaṃ cāmṛta-sampūrṇaṃ tat tṛpti parimoditam
bhāvayed aniśaṃ yogī jarāmaraṇa-śāntaye
divyāmṛta-mahādhyāna-dhāraṇāpūta-vigrahaḥ
kṣata (kṣut) pipāsā-mahānidrā-jarārogair-vimucyate
ṣaṇmāsaṃ dhārayed yastu divyāmamṛta-dhāraṇām
balī palita nirmuktaḥ sa yoyo (yogī) yogabhā (k) bhavet

a. One visualizes the body being replete with ambrosia with one-pointed mind. ambrosia feeds the body completely. This is practised consistently to avert (premature) death and also to enjoy peace.

By this practice of amṛta-dhāraṇā which is divine in nature, body is rendered free from hunger, thirst, sleep, old age and all ailments.

One who does this for six months, gets rid of wrinkle and baldness. He achieves success in yoga (MtS-VI.7-10).

VII.a. Pratyāhāra

चरतां चक्षुरादीनां विषयेषु यथाक्रमम् ।
तत्प्रत्याहरणं तेषां प्रत्याहारः स उच्यते ।।1।।
यथा तृतीयकालस्थो रविः प्रत्याहरेत् प्रभाम् ।
तृतीयांगे स्थितो योगी विकारं हन्ति मानसम् ।।2।।
यं यं शृणोति कर्णाभ्यां प्रियमप्यथवाप्रियम् ।
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् ।।4।।
उष्णं वाप्यथवा शीतं यं यं स्पृशति चर्मणा ।
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् ।।5।।

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अरम्यमथवा रम्यं यं यं पश्यति चक्षुषा ।
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् ।।6।।
अमिष्टमथवा मिष्टं यद्यत् स्पृशति जिह्वया ।
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् ।।7।।
अमेध्यमथवा मेध्यं यद्यज्जिघ्रति नासिका ।
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् ।।8।।
चन्द्रामृतमयीं धारां प्रत्याहरति भास्करः ।
तत्प्रत्याहरणं तस्याः प्रत्याहारस्तदुच्यते।।9।। HP10ch.VI.1-9

caratāṃ cakṣurādīnāṃ viṣayeṣu yathākramam
tat-pratyāharaṇaṃ teṣāṃ pratyāhāraḥ sa ucyate
yathā tṛtīyakālastho raviḥ pratyāharet prabhām
tṛtīyāṅge sthito yogī vikāraṃ hanti mānasam
yaṃ yaṃ śṛṇoti karṇābhyāṃ priyam apyathavāpriyam
taṃ tamātmeti vijñāya pratyāharati yogavit
uṣṇaṃ vāpyathavā śitam yaṃ yaṃ spṛśati carmaṇā
taṃ tamātmeti vijñāya pratyāharati yogavit
aramyam athavā ramyaṃ yaṃ yaṃ paśyati cakṣuṣā
taṃ tamātmeti vijñāya pratyāharati yogavit
amiṣṭam athavā miṣṭaṃ yadyat spṛśati jihvayā
taṃ tamātmeti vijñāya pratyāharati yogavit
amedhyam athavā medhyaṃ yadyajjighrati nāsikā
taṃ tamātmeti vijñāya pratyāharati yogavit
candrāmṛtamayīṃ dhārāṃ pratyāhari bhāskaraḥ
tatpratyāharaṇaṃ tasyāḥ prātyāhārastaducyate

Technique and Therapeutic Advantage : Sense organs such as eyes etc. are attached to their respective objects. These are systematically and orderly withdrawn (from their objects) just as the sun pulls in its rays in the afternoon. Similar exercise is undertaken by a matured yogī. The sun pulls back its rays which are ambrosial in nature. This is called pratyāhāra. This is called pratyāhāra which rids one of mental illness.

Ears: whatever favourable or unfavourable one hears by ears are considered as Self alone by a yogī and thus he withdraws the sense of hearing from that object.

Skin : whatever hot or cold object is touched by skin is considered as self alone, and a yogī withdraws the sense of integument.

Eyes : a wise yogī sees a beautiful or ugly object with eyes and withdraws the sense of vision thinking it to be self alone.

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Tongue:- a yogī tastes a palatable or unpalatable object with tongue and pulls back the sense of taste considering it to be self.

Nose : a yogī smells favourable or unfavourabe object with nose and pulls back the sense of smell thinking it to be self alone. HP.10ch.VI.1-9.

VII.b. Pratyāhāra

One should firmly maintain kumbhaka by holding prāna with an one pointed mind at certain points in the body which are marmasthānas. In a poised manner, one continuously holds prāna at these marmasthānas by moving prāna from one point to the other in an orderly fashion.

Practice of pratyāhāra overcomes all ailments and a wise gains success in the practice of yoga.

This is suggested by Yājñavalkya. It differs a little from the practice of dhāraṇā since in this practice prāṇa is moved from one vital point to another. Prāṇa should be retained and moved in these marmasthānas in inverse and reverse orders.

Note. Mārayatīti marma (Suśruta-śā-VI.1). Marmas are the meeting points of flesh, nerves and bones. These are the points wherein prāṇa resides naturally in abundance (Suśruta.śā.VI.15). There are one hundred and seven marmasthānas in the human body (Suśruta.śā.VI.5).

maraṇakaritvān-marma maraṇa-ṣadṛśaduḥkha-dāyitvād-vā (Aṣṭāṅgahṛ-daya-śā.IV.68).

marmāṇi nāma māṃsaśirāsnāyvaśthisandhisannipātāḥ teṣṭāṃ svabhāvata eva viśeṣeṇa prāṇastiṣṭhanti (Suśruta-śā-VI.15).

Marmas are very sensitive and delicate vital points in the body hurting of which may cause death or near-death condition. It could also be an extremely painful experience (Aṣṭāṅgahṛdaya-śā.IV.68).

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18 marmasthānas are:

1. From foot to heel the distance is four-and-half digits,
2. From heel to middle of calf measures ten digits,
3. From middle of calf to the vital point of citi (upper end of shin) measures ten digits,
4. Above citi is the middle of knee measures two digits,
5. From knee middle of thigh is nine digits,
6. Above thigh is root of anus measuring nine digits,
7. Above anus centre of the body is two digits,
8. From here genital is two and a half digits above,
9. From genital, navel is located at a distance of ten and a half digits,
10. From navel, heart region is fourteen digits,
11. From heart throat measures six digits,
12. Root of tongue is above throat at a distance of four digits,
13. Root of nose is four digits above tongue,
14. Above tongue, eyes are at a distance of half a digit,
15. From eyes marmasthāna vital points is at half digit,
16. From here centre of eyebrows is half a digit,
17. Above this forehead is three digits above,
18. From foreheads vyoma, is at three digits distance.

(HTK-XLI.28-31, YuB-VIII.16-31, TBU-mantra-127-130, Yci(G)-fol-98).

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Chapter VI

Āhāra (Food)

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आहारसम्भवं वस्तु रोगाश्चाहारसम्भवाः

āhārasaṃbhavam vastu rogāścāhārasaṃbhavāḥ

Food is responsible for good health as well as disease

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Āhāra (Food)

Introduction

Haṭhayoga texts offer clear guidance regarding various aspects on food that should be consumed or avoided by a practitioner of yoga so that he does not suffer due to wrong diet. Improper and wrong course of diet may invite physical disorders and discomfort. In addition, unsuitable food can also cause disturbance which itself is considered disease in yoga.

It is quite important to observe the principle of ahiṃsā in letter and spirit followed in Yoga. Any food which is even remotely linked to violence is unsuitable for consumption by a yogī.

Excess of any form is avoidable. Overeating as well as abstinence are equally harmful.

Practice of prāṇāyāma causes dryness in the body, especially to those who have predominance of vāta. To compensate, ghee and moderate amount of fat is acceptable.

Prāṇāyāma can cause burning to one having pitta dominance. Keeping away hot food items is therefore justified.

For clean bowl movements high content of dietary fibre in food is favourable. Yogic guidelines are right in this direction.

In fact, dietary regimen of yoga is suitable for antaraṅga yoga for which a mind which is not agitated and disturbed due to sickness etc. is ideal. Food should not lead to physical and mental lethargy or dullness. Thus filling up only three-fourth of stomach is suggested. To maintain a bright, crisp and calm mind, yogic recommendation on food is just and proper.

One more salient feature of yogic diet is that it has left no scope for temptation or personal choice or even regional or cultural compulsions. Yoga believes that food is not consumed for satiation of gullet. Food is taken by an individual only to fulfill the objectives of the Supreme Self that dwells within.

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To sum up, it can be stated that Yogic dietary regimen has three broad objectives to serve. These are:

i. *Conducive for Yogic life-style*: Yogic diet specially suits for higher Yoga practices. Food items recommended are non-stimulants and non-irritants. Tāmasika (causing lethargy, sloth and sleep) and rājasika (causing stimulation and hyper-activity) food items are avoided. Recommended food does not cause any irritation or stimulation to nervous and other systems. They also do not cause increment in body weight.

ii. *Just enough for bodily needs and health*: Even though on a cursory look the list of recommended food items appear to be unimpressive and unconvincing as to whether they would supply all needed food values and nourishments, especially proteins. It is to be noted that all requirements of the body are adequately met through this list of food items. Required quantity of protein is procured from pulses and milk products. This is true as regards other food values also. At the same time special care has been taken so that all food items are sourced without causing harm to an animal. This is in line with the Yogic principle of ahiṃsā.

iii. *Yogic diet has preventive and therapeutic advantages*: This is another special feature of Yogic recommended food. It is selection of one's food type that plays a major role in influencing one's physical health. It has been observed that wrong food type (also frequency, time and quantity) is at the very cause for bad health. Conversely, right and judicious choice of food carefully selected by taking into care of one's body type, season and region can offer good health.

Study of the guidelines given in the tradition of Haṭhayoga reveals certain points on careful suggestions on food given by the sages. Sages had been selective on simple vegetable and non-animal sources of proteins, very low salt intake, selected milk products little rice and cereals, selective blend of fruits etc.

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Recommendations on food:

a. *Cereals:* rice, barley, wheat, sugarcane, date,

b. *Proteins:* milk, milk products – ghee, butter etc.,

c. *Pulses:* green gram, black gram, horse gram,

d. *Vegetables:*

i. paṭola, kakkola etc.,

ii. five green leafy vegetables,

e. *Fruits*: ripe plantain, coconut, pomegranate, grapes etc.,

f. *Condiments:* aniseed, cardamom, nutmeg, cloves,

g. *Tastes:* sweet, unctuous, well lubricated in ghee,

h. *Frequency:* twice noon and evening, several times in small quantity,

i. *Attitude:* to please the Supreme Lord, to eat after offering food to the Lord,

j. *Quantity:* three-forth of the stomach, mitāhāra = moderate diet, measured quantity of food,

k. *Type:* sātvika type of food, āyuḥ: that contributes to long life, bala: that enhances strength, ārogya: that brings good health,

Restrictions on food:

a. *Tastes:* bitter, sour, salty, pungent,

b. *Vegetables:* red pumpkin, gourds, green leafy vegetables, excess of vegetables,

c. *Fruits and seeds:* jack-fruit, berries, mustard etc,

d. *Condiments:* asafoetida, garlic, chili,

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e. *Drink:* liquor, butter milk,

f. *Proteins:* meat, fish, masūra, kulattha, curds etc.,

g. *Others:* scorched food, hard, polluted, putrid, stale, extremely hot or cold food, reheated food, food items that produce heat or dryness,

h. *Frequency:* excess eating as well as total abstinence, or even eating once in a day, or eating (again) within three hours,

i. *Types:* tāmasika as well as rājasika types of food items.

Experimental Studies:

In the West in recent times there has been a lot of work done on food, especially its nutritional aspects and its role in building the body. At the same time sporadic efforts have been made to prove efficacy of certain food items in alleviating certain degenerative diseases. In most of the cases chemical properties such as Choline, Tyrosine etc. of food have been examined for their possible potentiality for alleviation of diseases such as memory disorders, Parkinso's disease, depression, blood pressure, shock etc.

In some other cases strict regimental diet has been tested for its therapeutic effects in the event of heart disorders, diabetes etc. In these areas more clinical work is required for confirmation.

It is the ancient sages who have given a conclusive understanding that *āhāra-śuddhau satva-śuddhiḥ*— it is food that is responsible for purification of the body as well as mind. If the food items are pure, sourced by following non-violent means, they are supposed to bring purity and health of the body and inner faculties, and also averting possibility of diseases.

However, so far no experimental study has been conducted on the guidelines on food given in Yoga tradition. Therefore, it is necessary to prove how these recommendations can be substantiated. This will serve a great cause by promoting the principle of Yogic food.

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I. Food

I.a. Recommended food :

In the initial phase of yoga practice, it is desirable that one consumes kṣīra (rice boiled in milk and sugar). As and when one settles down with practice, no such regimen of diet is binding. If kṣīra is not available, one may stick to the following food items:

I.a.i. गोधूमशालियवषाष्टिकभोजनाग्रं
क्षीराज्यखण्डनवनीतसितामधूनि ।।
शुण्ठिपटोलफलकादिकपंचशाकं
मुद्गादिचाल्पमुदकं च मुनीन्द्रपथ्यम् ।। 50 ।।

godhūma-śāli-yava-ṣāṣṭika-bhojanāgraṃ
kṣīrājya-khaṇḍa-navanīta-sitā-madhūni
śuṇṭhi-paṭola-phalakādika-pañcaśākaṃ
mudgādi-cālpamudakaṃ ca munīndra-pathyam

मिष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषकम् ।
मनोभिलषितं योग्यं योगी भोजनमाचरेत् ।। 52 ।। HP(10ch.).I.50,52

miṣṭaṃ saumadhuraṃ snigdhaṃ gavyaṃ dhātu prapoṣakam
mano'bhilaṣitaṃ yogyaṃ yogī bhojanamācaret

Wheat, rice, barley, ṣaṣṭika (a variety of rice that takes sixty days to harvest), milk, ghee, cream, butter, sugar-candy, honey, dry ginger, patola fruits (a species of cucumber), the set of five recommended green leafy vegetables, green gram and (rain) water.

A yogī should consume unctuous, sweet, well lubricated food and milk products which enrich bodily constituents (dhātu). Food of a yogī should be of his liking.

(YuB.IV.21, HP10ch-I.50, HR-I.71, HP(K)-I.62, YSC-II.51, HPJ-I.62, JM-fol-21, HP(ms.)-fol-50, 52, Yci(Ś)-fol-50, HTK-IV.22).

क्षीरपर्णी च जैवन्ती मत्स्याक्षी तु पुनर्नवा ।
मेघनादी च पंचैताः शाकनाम प्रकीर्तिताः ।। 51 ।। HP(10ch.).I.51

kṣīraparṇī ca jaivantī matsyākṣī tu punarnavā
meghanādī ca pañcaitāḥ śākanāma pakīrtitāḥ

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सर्वशाकमचाक्षुष्यं चाक्षुष्यं शाकपंचकम् ।
जयन्ती वास्तु मत्स्याक्षी मेघनादः पुनर्नवा ।। 22 ।। YuB.IV.22

sarvaśākam acākṣuṣyaṃ cākṣuṣyaṃ śāka-pañcakam
jayantī vāstu matsyākṣī meghanādaḥ punarnavā

All leafy green vegetables are bad for eyes except the set of five. Five leafy vegetables are: Kṣīraparṇī or vāstu (Chenopodium) in HP(K).I.62Ṛ, Jīvantī (Dendrobium Macrae), Matsyākṣī (Alternanthera Sessiles), Punarnavā (Boerhuvia Diffusa) and Meghanādī (Amaranthus Spinosus) (HP-10ch.I.51). List of five leafy vegetables is different in GhS.V.20. It contains, bālaśāka, kālaśāka, paṭolapatraka, vāstuka and himalocikā.

I.a.ii. कर्पूरं मधुरं स्निग्धं गव्यं ताम्बूलमेव च ।
चूर्णेन रहितं धातुपोषणं योगिनां शुभम् ।
भोजनं च यदा यदा क्षुधा तदा तदा मितमेव कार्यम् ।।

karpūraṃ madhuraṃ snigdhaṃ gavyaṃ tāmbūlameva ca
cūrṇena rahitaṃ dhātupoṣaṇaṃ yoginām śubham
bhojanaṃ ca yadā yadā kṣudhā tadā tadā mitameva kāryam

To the above list YSC-II.51 adds a few more items which are: camphor, sweet items, unctuous food, milk products and betel leaf. These replenish bodily constituents. One should eat a little food whenever one feels hungry.

I.a.iii. शाल्यन्नं यवपिष्टं वा तथा गोधूमपिष्टकम् ।
मुद्गं माषचणकादि शुभ्रं च तुषवर्जितम् ।।17।।
पटोलं सुरणं मानं कक्कोलं च शुकाशकम् ।
द्राढिकां कर्कटीं रम्भां डुम्बरीं कण्टकण्टकम् ।।18।।
आमरम्भां बालरम्भां रम्भादण्डं च मूलकम् ।
वार्ताकीं मूलकं ऋद्धिं योगी भक्षणमाचरेत् ।।19।।
बालशाकं कालशाकं तथा पटोलपत्रकम् ।
पंचशाकं प्रशंसीयाद्वास्तूकं हिमलोचिकाम् ।।20।। Gh.S.V.16-20

śālyannaṃ yavapiṣṭaṃ vā tathā godhūmapiṣṭakam
mudgaṃ māṣa-caṇakādi śubhraṃ ca tuṣa-varjitam
paṭolaṃ suraṇaṃ mānaṃ kakkolaṃ ca śukāśakam
drāḍhikāṃ karkaṭīṃ rambhāṃ ḍumbarīṃ kaṇṭakaṇṭakam
āmarambhāṃ bālarambhāṃ rambhādaṇḍaṃ ca mūlakam
vārtākīṃ mūlakaṃ ṛddhiṃ yogī bhakṣaṇam ācaret
bālaśākaṃ kālaśākaṃ tathā paṭolapatrakam
pañcaśākaṃ praśaṃsīyād vāstūkaṃ himalocikām

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Rice of śāli (a variety of rice), gruel (of barley or rice), gruel of wheat, mudga (green gram), māṣa (black gram), caṇaka (Bengal gram) which are removed of husk and clean, paṭola (a specie of cucumber), jack fruit, māna (giant taro), kaṅkola (tailed pepper), sukāśaka, drāḍhikā, rambhā, udumbarī (wild fig), kaṇṭakaṇṭaka etc. (BrYs-34-36, GhS-V-17-18).

To this list of recommended food items GhS.V.19-20 adds a few more which are: āmarambhā, bālarambhā, rambhādaṇḍa, mūlaka (horseradish), vārtākī, ṛddhi, bālaśāka, kālaśāka, paṭolapatra, five leafy vegetables, vāstūka and himalocikā.

I.a.iv. नवनीतं घृतं क्षीरं शर्कराद्यैक्षवं गुडम् ।
पक्वरम्भां नारिकेलं दाडिम्बमशिवासवम् ।
द्राक्षां तु लवलीं धात्रीं रसमम्लविवर्जितम् ॥ 27 ॥
एलाजातिलवङ्गं च पौरुषं जम्बुजाम्बलम् ।
हरीतकीं च खर्जूरं योगी भक्षणमाचरेत् ॥ 28 ॥
लघुपाकं प्रियं स्निग्धं तथा धातु प्रपोषणम् ।
मनोभिलषितं योग्यं योगी भोजनमाचरेत् ॥ 29 ॥

navanītaṃ ghṛtaṃ kṣīraṃ śarkarādyaikṣavaṃ guḍam
pakvarambhāṃ nārikelaṃ dāḍimbam aśivāsavam
drākṣāṃ tu lavalīṃ dhātrīṃ rasam amlavivarjitam
elā-jāti-lavaṅgaṃ ca pauruṣaṃ jambujāmbalam
harītakīṃ ca kharjūraṃ yogī bhakṣaṇam ācaret
laghupākaṃ priyaṃ snigdhaṃ tathā dhātu-prapoṣaṇam
manobhilaṣitaṃ yogyaṃ yogī bhojanam ācaret

A yogī should consume fresh butter, ghee, milk, sugar, sugar-cane, jaggery, ripe plantain, coconut, pomegranate, anīse or aśivāsava (Pimpinella anisum Linn.), myrabolan, juice which is not sour, cardamom, nutmeg, cloves, puruṣa (?), rose apple, jāmbula (Eugenia jambolana Lam.), Chebulic Myrabolan and dates (GhS.V.27-29).

I.a.v. अभ्यासे प्रथमे काले प्रशस्तं क्षीरभोजनम् ।
ततोभ्यासे दृढीभूते न तादृङ् नियमाग्रहः ।।

abhyāse prathame kāle praśastaṃ kṣīrabhojanam
tato'bhyāse dṛḍhībhūte na tādṛṅ niyamāgrahaḥ

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YSC-II.51 suggests consumption of only milk in the beginning of practice. When one settles in practice, no such regimen is necessary.

I.b. Non-recommended food:

I.b.i. कट्वम्लतीक्ष्णलवणोष्णहरितशाक.
सौवीरतैलतिलसर्षपमत्स्यमद्यम् ।
अजाविमांसदधितक्रकुलत्थकोल.
पिण्याकहिंगुलशुनाद्यमपथ्यमाहुः ।।28।।

kaṭvamla tīkṣṇa lavaṇoṣṇa harita-śāka-
sauvīra-taila tila sarṣapa-matsyamadyam
ajāvimāṃsa dadhi-takra-kulattha-kola
piṇyāka hiṅgulaśunādyam apathyam āhuḥ

भोजनमहितं विद्यात्पुनरुष्णीकृतं रुक्षम् ।
अतिलवणादिकयुक्तं कदशनशाकोत्कटं दुष्टम् ।।29।। HTK-IV.28-29

bhojanamahitaṃ vidyātpunaruṣṇīkṛtaṃ rukṣam
atilavaṇādikayuktaṃ kadaśanaśākotkaṭaṃ duṣṭam

Hot (food), (tastes like) bitter, sour, pungent, salty, hot (food), green leafy vegetables, sour (gruel), oil, mustard, sesame, fish, alcohol, meat such as mutton and of lamb, curd, butter-milk, kulattha (a type of lentil), berries, oil-cakes, asafoetida, garlic etc. are unsuitable for consumption.

Food that has been heated over again, dry, excessively salty, stale food and excess of leafy vegetables are also unwholesome and therefore must be eschewed.

(YuB-IV.17-18, HTK-IV.28-29, Bṛhadyogasopāna-upodghāta-38, HR-I.72, HP(K)-I.59, HP10ch-I.53-54, HP(ms.)-fol-52, YSC-II.51, HPJ-I.59-60, JM-fol-20-21, HTK-IV.28-35, Yci(Ś)-fol.50).

क्षीरप्रभूतान्नमभित्यजेत्पुराभ्यासे गरिष्ठं चणकाश्च माषाः ।
तथाढकीयं दाहकराः स्युरुत्तमः स्यादाढकीसूपमिहाज्यमिश्रम् ।।30।। HTK-IV.30

kṣīraprabhūtānnamabhityajetpurā'bhyāse gariṣṭhaṃ caṇakāśca māṣāḥ
tathāḍhakīyaṃ dāhakarāḥ syuruttamaḥ syādāḍhakī sūpamihājyamiśram

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In the beginning of practice, one should avoid food containing excess of milk, heavy articles like horse gram, black gram and pigeon pea (arhar pulse) which cause burning.

However, a soup prepared of pigeon pea mixed with ghee is desirable (HTK-IV-30).

I.b.ii. कट्वम्लं लवणं तिक्तं भृष्टं च दधितक्रकम् ।
शाकोत्कटं तथा मद्यं तालं च पनसं तथा ।।23।।
कुलत्थं मसुरं पाण्डुं कूष्माण्डं शाकदण्डकम् ।
तुम्बीकोलकपित्थं च कण्टबिल्वं पलाशकम् ।।24।।
कदम्बं जम्बीरं बिम्बं लकुचं लशुनं विषम् ।
कामरङ्गं पियालं च हिङ्गुशाल्मलिकेमुकम् ।।25।।
योगारम्भे वर्जयेच्च पथिस्त्रीवह्निसेवनम् ।।26।।
कठिनं दुरितं पूतिमुष्णं पर्युषितं तथा ।
अतिशीतं चातिचोष्णं भक्ष्यं योगी विवर्जयेत् ।।30।।

kaṭvalmaṃ lavaṇaṃ tiktaṃ bhṛṣṭaṃ ca dadhi takrakam
śākotkaṭaṃ tathā madyaṃ tālaṃ ca panasaṃ tathā
kulatthaṃ masuraṃ pāṇḍuṃ kūṣmāṇḍaṃ śākadaṇḍakam
tumbī-kola-kapitthaṃ ca kaṇṭabilvaṃ palāśakam
kadambaṃ jambīraṃ bimbaṃ lakucaṃ laśunaṃ viṣam
kāmaraṅgaṃ piyālaṃ ca hiṅgu-śālmalikemukam
yogārambhe varjayecca pathistrī vahni sevanam
kaṭhinaṃ duritaṃ pūtim uṣṇaṃ paryuṣitaṃ tathā
atiśītaṃ cāticoṣṇaṃ bhakṣyaṃ yogī vivarjayet

In the beginning of yoga practice, one should avoid tastes like bitter, pungent, sour, salt, scorched food, curds, butter milk, heavy vegetables, liquor, palm-nuts, jack-fruit, kulattha (black gram), masūra (red gram), pāṇḍu, kuṣmāṇḍa (red pumpkin), vegetable - stems, gourds, berries, kapittha, kaṇṭabilva (bael fruit), palāśaka (Butea frondosa Koen.), kadamba (Anthocephalus cadamba Miq.), jambīra (Citrus Limon Linn.), bimba, lakuca (monkey jack), garlic, fibres of lotus-stalk, kāmaraṅga (Cardambola), piyāla (Buchanania latifolia Roxb.), hiṅgu (asafoetida), śālmalī (silk cotton), kemuka (Costus speciosus) (GhS-V.23-26,30).

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II. Yavāgū or maṇḍa (gruel):

II.a. योगेच्छुः प्रथमं पुरा हृततुषा सन्मुद्गदाल्या पलद्वन्द्वं
सार्धमनेन तुल्यममलं स्याच्छष्टिकं तन्दुलम् ।
तोये द्वादशशेटके लघुचिरं मन्दाग्निना पाचयेद्
द्वित्रिदारुभिरर्द्धशेटकमितो मण्डोवशिष्टो यदा ।।57।।
उत्तार्याथेमं सुशीतलेत्र पलिकं गोसर्पिषः सुन्दरं
दत्वा साधु सुवासिते सुरसुमत्वकशुण्ठिजीरादिभिः ।
मण्डोयं रुचिदः क्षुदग्निशमनः पेयो बलत्विट्प्रदो
नाडीशोधनकृल्लघुर्मलहरो योगे हितः सिद्धिदः ।।58।।

yogecchuḥ prathamaṃ purā hṛtatuṣā sanmudgadālyāḥ pala
dvandvaṃ sārdhamanena tulyamamalaṃ syācchaṣṭikaṃ tandulam
toye dvādaśaśeṭake laghuciraṃ mandāgninā pācayed
dvī tridārubhir arddhaśeṭakmito maṇḍo'vaśiṣṭo yadā
uttāryāthemaṃ suśītale'tra palikaṃ gosarpiṣaḥ sundaraṃ
datvā sādhu-suvāsite surasumatvaka śuṇṭhi jīrādibhiḥ
maṇḍo'yaṃ rucidaḥ kṣudagniśamanaḥ peyo balatviṭ prado
nāḍī śodhana kṛllaghurmalaharo yoge hitaḥ siddhiḥ

Take 1 pala (93gms.) of good quality mudga (green gram) without husk. Take good variety of ṣaṣṭika rice and boil these two in twelve śeṭaka (one śeṭaka = 900ml.) of water over low fire of two or three woods till the gruel (maṇḍa) reduces to half of a śeṭaka (450 ml.).

Remove the gruel from fire and allow it to cool down. Then add one pala of good quality cow ghee, nut-meg, dry ginger and cumin seed etc. to add nice fragrance. This gruel improves taste, reduces gastric fire and makes a hearty drink. It also quenches thirst, purifies nāḍīś and expels faeces. It is light on digestion (HTK-36.57-58).

II.b. योगेच्छुर्ह्रासवृद्ध्या प्रणव इह परातन्दुलैर्मुद्गदाल्याः
खिच्चां स्वं भूरिपक्वां पलमित् हविषाद्यात् क्रमात् ह्रासवृद्धया ।
अह्नां अह्नां चाशीतिसंख्यं लवणविरहितां भूगृहे बन्धमुद्राः
कुर्वन् पद्मासनस्थः क्रमयमितमरुन्नाडिशुद्धौ व्रतस्थः ।।59।।

yogecchurhrāsa-vṛddhyā praṇava iha parā-tandulair-mudgadālyāḥ
khiccāṃ svaṃ bhūripakvāṃ palamit haviṣādyāt kramāt hrāsavṛddhyā
ahnāṃ agnāṃ cāśīti saṃkhyaṃ lavaṇavirahitāṃ bhūgṛhe bandhamudrāḥ
kurvan padmāsanasthaḥ karma-yamita-marun-nāḍī śudhau vratasthaḥ

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One should also consume good quality of rice cooked well with mudga (green gram without husk) mixed up with one pala of ghee everyday in an increasing and decreasing order for 80 days. In this preparation no salt is added. One stays underground. He practices bandha, mudrā, padmāsana and prāṇāyāma judiciously (HTK-36.59).

II.c. स्निग्धां कोष्मां यवागूं हृदि परिविभृयाद् वातगुल्मप्रशान्त्यै ।। HTK-III.20

snigdhāṃ koṣmāṃ yavāgūṃ hṛdi parivibhṛyād vātagulmapraśāntyai

One should spread tepid-warm and unctuous gruel (yavāgu) of barley or rice on chest to treat inflammation caused by vitiated vāta (HTK-III.20(HSC-p.10). It also overcomes udāvarta (Yci(Ś).fol.48).

II.d. पवनभवग्रन्थिरोगे यवागूम् ।

pavanabhava granthi roge yavāgūm

Gruel can also be used to alleviate diseases caused due to vāta (HTK-III.20).

II.e. स्निग्धां यवागूमत्युष्णां भुक्त्वा तत्रैव धारयेत् ।
वातगुल्मप्रशान्त्यर्थमुदावर्त्ते तथा दधि ।
यवागूं वापि पवनं वायुं ग्रथिं प्रतीक्षपेत् ।। Yci(Ś)-Folio-48

snigdhāṃ yavāgūm atyuṣṇāṃ bhuktvā tatraiva dhārayet
vātagulma praśāntyartham udāvarte tathā dadhi
yavāgūṃ vāpi pavanaṃ vāyuṃ granthiṃ pratīkṣapet

One should consume very hot gruel (of rice, barley or wheat) or even curd. This alleviates disorders of vātagulma, udāvarta and udara and also vāyugranthi (Yci(Ś).fol.44-48, YSC.II.51).

II.f. घृतप्लुतां कोष्मयवागुकां द्रागायामजे मस्तकशूल उल्बणे

ghṛtaplutāṃ koṣmayavāgukāṃ drāgāyāmaje mastakaśūla ulbṇe

Warm gruel mixed with ghee should be applied for immediate relief from a very bad headache (HTK-III.21).

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III. Mitāhāra (moderate diet):

III.a. विंदंति परमं योगं स्वल्पाहारपरामृशं ।
योगबुधद्धिसुसंपन्नाः क्षिप्रं सिद्धिमवाप्नुयात् ।।20।।
द्वौ भागौ पूरयेदन्नेन जलेनैकं प्रपूरयेत् ।
मारुतप्रचारार्थं च चतुर्थांशमवशेषयेत् ।।22।। HP(ms.)fol.50-51

viṅdaṅti paramaṅ yogaṃ svalpāhāra parāmṛśaṃ
yogabuddhi susaṅpannāḥ kṣipraṃ siddhimavāpnuyāt
dvau bhāgau pūrayedannena jalennaikaṃ prapūrayet
mārutapracārārthaṃ ca caturthāṃśamavaśeṣayet

Adherence to moderate food ensures speedy success in yoga. One should fill up two-fourth of stomach with (solid) food, one-fourth with water and leave remaining one-fourth empty for free movement of air (HP(ms.)-fol-50(HP(K)-I.58).

III.b. सुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः ।
भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ।।21।।

susnigdhamadhurāhāraścaturthāṃśa vivarjitaḥ
bhujyate śivasaṃprītyai mitāhāraḥ sa ucyate

One consumes well-lubricated and sweet food to fill up only three-fourth part of the stomach with the sole objective to please Śiva. This is called mitāhāra (HP10ch.I.56, YuB-IV.16, HR-I.75-76, HP(K)-I.58,63, BrYs-I.27-28, GP-I.55, HP(ms.)-fol-50, GhS-V.21-22, HTK-IV-49).

III.c. अष्टौ ग्रासा मुनेरुक्ताः षोडशारण्यवासिनाम् ।
द्वात्रिंशच्च गृहस्थस्य यथेष्टं ब्रह्मचारिणाम् ।
उक्तमेतन्मिताहारमन्येषामल्पभोजनम् ।।50।। VS.I.50

aṣṭau grāsā muneruktāḥ ṣoḍaśāraṇya- vāsināṃ
dvātriṃśacca gṛhasthasya yatheṣṭaṃ brahmacāriṇāṃ
uktam-etan-mitāhāram-anyeṣām-alpabhojanam

A muni should consume eight morsels of food, a recluse (one living in forest) should take sixteen morsels, a householder may take thirty-two, whereas a brahmacāri may eat to his heart's content. All else can take little food. This is the idea of mitāhāra (VS-I.50).

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IV. Rationale (of proper diet):

IV. a. आहारशुद्ध्या खलु सत्वशुद्धिः प्रजायतेतो वरनाडीशुद्धिः ।।
न्यग्गाम्यपानस्य जयो न मूल.बन्धो दृढोधश्चलविट् कदन्नात् ।।

āhāraśuddhyā khalu satvaśuddhiḥ prajāyate'to varanāḍīśuddhiḥ
nyaggāmyapānasya jayo na mūla-bandho dṛḍho'dhaścalaviṭ kadannāt HTK.V.36.

Consumption of pure food results in purification of satva (inner self), which also purifies nāḍīs. As a result of bad food apāna, which moves downwards, is not controlled, mūlabandha is not perfected, faeces would not move out (HTK-IV.36, Yci(Ś)-fol.50, HSC-p.15).

IV. b. क्लेशाश्च पंचालसता प्रमादाः चित्तस्य दोषा असदन्नजान्मलात् ।।
रोगास्तथा वातकृताश्च विघ्ना योगे पुराभ्यास इमे भवेत् परम् ।।

kleśāśca pañcālasatā pramādāḥ cittasya doṣā asadannajān-malāt
rogāstathā vātakṛtāśca vighnā yoge purābhyāsa ime bhavet param

Impurities resulting from consumption of bad food produce defects in the mind which are:- five kleśas, lethargy and also obstacles such as diseases caused due to vitiation of vāta humor (HTK-III.34(HSC-p.11).

IV. c. मिताहारं विना यस्तु योगारम्भं तु कारयेत् ।
नानारोगो भवेत्तस्य किंचिद्योगो न सिद्ध्यति ।।

mitāhāraṃ vinā yastu yogārambhaṃ tu kārayet
nānārogo bhavet-tasya kiñcidyogo na siddhyati

In the initial phase of yoga practice if one does not observe the rule of moderate diet, one may suffer from a host of diseases and therefore success in yoga won't be there (GhS.16).

V. Frequency:

V.a. अभ्यासिना च भोक्तव्यं स्तोकं स्तोकमनेकधा ।

abhyāsinā ca bhoktavyaṃ stokaṃ stokamanekadhā A

A Yoga practitioner should consume a little quantity of food several times a day (HP(ms.)fol.50-51).

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V.b. मध्याह्ने चैव सायाह्ने भोजनद्वयमाचरेत् ।
madhyāhne caiva sāyāhne bhojana-dvayam-ācaret।

A Yoga practitioner should eat meals twice a day, in the noon and evening (GhS.V.32).

VI. Attitude:

VI. a. भुज्यते शिवसम्प्रीत्यै ।।
bhujyate śivasamprītyai

भुज्यते सुरसम्प्रीत्या ।।
bhujyate surasamprītyā

One consumes food to please the Supreme Lord (YuB-IV.16, GhS-V.21, HP(ms.) fol.50, HPJ-I.58, GP-I.55, HP(K)-I.58, HP10ch.I.56).

VI. b. स्वकर्मनिरतः शुद्धमाहारं सात्विकं च यत् ।
निवेदयेत्तत्सर्वान्तर्यामिणे भक्तिपूर्वकम् ।।
ततो मितं हि भुंजीत युक्तकाले स्मरन् हरिम् ।
तेन सर्वे विप्लवास्स्युर्दग्धादावाद्यथावनम् ।।
svakarma-niratah śuddham āhāraṃ sātvikaṃ ca yat
nivedayet tat sarvāntaryāmiṇe bhakti-pūrvakam
tato mitaṃ hi bhuñjīta yuktakāle smaran harim
tena sarve viplavāssyur-dagdhādāvādyathāvanam

One should offer pure and sātvika food to the Supreme Lord who dwells ever within with complete devotion. Then alone one should consume adequate quantity of food while contemplating on the Lord of the Universe. This overcomes all disorders (YRah-VI.6-7).

VII. Additional suggestions:

VII.i. चित्तविप्लवशारीरकम्पनादीनि सर्वदा ।
आहारनियमादेव प्रभवत्युग्ररूपतः ।।5।। YRah-VI.5
citta-viplava-śārīra kampanādīni sarvadā
āhāra-niyamād-eva prabhavatyugrarūpataḥ

All mental disturbances and bodily tremors occur and also aggravate due to wrong diet regimen (YRah-VI.5).

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VII.ii. अन्नाधिक्याद्वर्द्धते वै मलादिः अन्नह्रासात्क्षीयते द्राङ्मलादिः ।
अल्पाशने धातुसंक्षोभ उक्त आधिक्ये स्याच्छयनानुत्तमात् ।।2।। HSC.p.12

annādhikyād vardhate vai malādiḥ anna-hrāsāt kṣīyate drāṅmalādiḥ
alpāśane dhātu-saṃkṣobha ukta ādhikye syācchayanā'nuttamāt

Excess consumption of food causes increment in faeces etc. which causes stuffiness and lethargy. Reduced intake of food quickly reduces faeces, which again causes repulsion (saṃkṣobha) in bodily constituents (HSC-p.12,HTK-IV.1-2).

VII.iii. हितं मितं सदाश्नीयाद्यत्सुखेनैव जीर्यति ।
धातुः प्रकुप्यते येन तदन्नं वर्जयेद्यतिः ।।4।। HTK.IV.4

hitaṃ mitaṃ sadāśnīyādyatsukhenaiva jīryati
dhātuḥ prakupyate yena tadannaṃ varjayedyatiḥ

One should consume food items which are conducive and suitable in right quantity and also which are easily digested. A yogī should eschew food items which aggravate dhātus (bodily constituents) (HTK-IV.4).

VII.iv. क्षुधाभिघाता परिवृद्धयोगानलस्य वैषम्यमुपैति धातुः ।
सयोगविघ्नान्विदधाति देहे रोगादिरूपां बलरोधभाजः ।।3।।

kṣudhābhighātā parivṛddhayogānalasya vaiṣamyamupaiti dhātuḥ
sayogavighnān-vidadhāti dehe rogādurupāṃ balarodha bhājaḥ

Abstinence from food creates imbalance in bodily constituents. This consequently generates obstacles in the form of diseases and depletion in strength (HSC-p.13).

VII.v. भयमथ दिननिद्रा स्वप्नसंजागराश्च
भ्रमणमतिरतं यन्मूत्रविड्रोधनं च ।
बहुलविषमजग्धी भूरिचिन्तेति चेतैर्
भवति नरि गदो यः कथ्यते योगजः सः ।।35।। HTK-III.35

bhayamatha dinanidrā svapna-sañjāgarāśca
bhramaṇam-atirataṃ yanmūtra-viḍ-rodhanaṃ ca
bahula viṣamajagdhī bhūricinteti cetair
bhavati nari gadoyaḥ kathyate yogājaḥ saḥ

Fear, siesta, (over) sleep, loss of sleep, wandering, excessive sex (or sense indulgence), obstruction of urine and faeces, excessive consumption of toxic

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(forbidden) food, and excessive worry during the practice of yoga produce diseases (HTK-III.35).

VII.vi. सूर्यप्रवेशे पवनेशनं सच्चन्द्रप्रवेशे शयनाम्बुपानम् ।
इत्यादि चान्यत् स्वधिया विचार्य पथ्यानि योगाभ्यसने हितानि ।।71।।
कृतोर्ध्वसव्यजानुस्थस्तथोर्ध्वदक्षजानुकः
चन्द्रार्कनाडीरोधघ्नः स्यात्तदा पानभोजनम् ।।72।। HTK.36.71-72

sūrya-praveśe pavane'śanaṃ saccandra praveśe śayanāmbupānam
ityādi cānyat svadhiyā vicārya pathyāni yogābhyasane hitāni
kṛtordhva savyajānus-thastathordhva-dakṣajānukaḥ
candrārka nāḍīrodhaghnaḥ syāttadā pānabhojanam

One should take food when right nostril (sūryanāḍī) is predominant and retire and drink water when left nostril (candranāḍī) is predominant.

For consumption of food etc. one should activate right nostril by blocking the left nostril by pressing left side with left knee and also by raising the right side up (turning to left side) (HTK-36.71-72, HSC-p.20, HP(ms.)-fol-25-26).

VII.vii. पूर्वाभ्यासे देशकालानुसारेण यदाप्यते ।
रुच्या यत्सहते देहे तत्पथ्यं ब्रुवते इति ।।41।। HTK.IV.41

pūrvābhyāse deśakālānusāreṇa yadāpyate
rucyā yatsahate dehe tatpathyaṃ bruvate iti

Food that suits to one's body during practice of yoga in its beginning as per region and season is called pathya (conducive food) (HTK-IV.41).

VII.viii. यत्तामसं राजसमन्नपानं निद्रालसत्वामयमौढ्यबीजम् ।
मिताशनोक्ति व्यवहारभाजामभ्यासिनां तत्र सदल्पमास्तात् ।।43।। HTK.IV.43

yattāmasaṃ rājasam annapānaṃ nidrālasatvāmaya-mauḍhyabījam
mitāśanokti vyavahārabhājām abhyāsināṃ tatra sadalpamāstāt

Tāmasika and rājāsika food items are the root causes for sleep, laziness and diseases. Practitioners who adhere to rules of moderate diet face less trouble (HTK-IV.43).

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VII.ix. अतो नाडीशुद्धौ मिताशनमितोक्तिनिद्राजया घृतक्षीरे मिष्टान्नमिति प्रशस्तम् ।
सर्वयोगशास्त्रे लवणनिषेधस्तु सामान्य इव।
हठयोगग्रन्थाद्यनुक्तत्वादाजन्मनित्याभ्याससाम्यत्वाद् बलकरत्वाच्च गौणो
लवणातियोगत्याग एव। कट्वम्लकषायाणामतिदाहकत्वात्
सर्वथा त्याग इति प्रतिभाति ।।46।।
तदुक्तं वाग्भटेन आयुर्वेदे –
शाका वरान्नभूयिष्ठमत्यम्ललवणं त्यजेद् इति ।।47।।

ato nāḍīśuddhau mitāśana-mitokti nidrājayā ghṛtakṣīre miṣṭānnamiti praśastam
sarvayogaśāstre lavaṇa-niṣedhastu sāmānya iva
haṭhayoga granthādyanuktatvād ājanma nityābhyās sāmyatvād balakaratvācca gauṇo
lavaṇāto yoga tyāga eva
kaṭvamla kaṣāyāṇām ati dāhakatvāt sarvathā tyāga iti pratibhāti
taduktaṃ vāgbhaṭena āyurvede –
śākā varānna bhūyiṣṭham atyamla lavaṇaṃ tyajed iti

In the context of nāḍīśuddhi, observance of moderate diet, speech and sleep are advisable. Ghee, kṣīra and sweet food items are conducive. Use of salt has been equivocally prohibited in all texts. Food items bearing tastes such as bitter, sour and pungent, cause excess burning. Therefore, these should be completely avoided.

This contention finds support from Vāgbhaṭa of Āyurveda also.

यथा लवणे सैन्धवमिति इत्याशयेन अतिलवणादिकयुक्तमित्युक्तम् । HTK.IV.44

yathā lavaṇe saindhavamiti-ityāśayena atilavaṇādika yukta mityuktam

Haṭha practitioners are suggested not to take excess quantity of salt. However, rock-salt is preferable (HTK-IV.44).

VII.x. स्वल्पं सुमिष्टं बहुवारमन्नमभ्यासिना भुक्तमिदं न बाधते ।
अन्नादसौ भूरिपयः सुसर्पिः प्रदीप्तयोगानलतः क्षुधार्दितः ।। HTK.IV.48

svalpaṃ sumiṣṭaṃ bahuvāramannamabhyāsinā bhuktamidaṃ na bādhate
annādasau bhūrapayaḥ susarpiḥ pradīptayogānalataḥ kṣudhārdditaḥ

Little quantity of sweetened milk mixed with ghee consumed several times a day is a better preference over rice for the one who has worked up a good appetite due to gastric fire lit up through practice of yoga (HTK-IV.48).

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VII.xi. तद्वद् दध्यर्शसि स्याद्

tadvad dadhyarśasi syād

Curd should be used to cure piles (HTK-III.20, Yci(Ś).fol.48, HSC.p.10).

VII.xii. अत्याहारात् भवेन्मृत्युः निराहारं तथैव च ।
तस्मात्सर्वप्रयत्नेन संयमेन प्रवर्त्तते ।।24।।
सद्यो भुंक्तेपि क्षुधिते नाभ्यासः क्रियते बुधैः ।
अभ्यासिना च भोक्तव्यं स्तोकस्तोकमनेकधा ।।25।। HP-Folio-50-51

atyāhārāt bhaven mṛtyuḥ nirāhāraṃ tathaiva ca
tasmātsarvaprayatnena saṃyamena pravarttate
sadyo bhuṃktepi kṣudhite nābhyāsaḥ kriyate budhaiḥ
abhyāsinā ca bhoktavyāṃ stokastokamanekadhā

Consumption of excess food can be quite harmful. So also abstinence. Therefore, it is advisable to observe saṃyama (right rules of diet). One should not indulge into practice (of Yoga) immediately after intake of meals. A student of Yoga should eat little food several times a day.

VII.xiii. भुक्त्वा पायससं चोष्णं क्षीरं वापि घृतप्लुतम् ।
वारुणीधारणां कृत्वा कुर्यात् सर्वाङ्गयन्त्रणम् ।।16।।
एवं कुष्ठादयो रोगाः प्रणश्यन्ति न संशयः ।
नेत्रे निमील्य कुर्वीत तिमिरादि प्रणश्यति ।।17।। HP(K).V.16-17

bhuktvā pāyasasaṃ coṣṇaṃ kṣīraṃ vāpi ghṛtaplutam
vāruṇīdhāraṇāṃ kṛtvā kuryāt sarvāṅgayantraṇam
evaṃ kuṣṭhādayo rogāḥ praṇaśyanti na saṅśayaḥ
netre nimīlya kurvīt timirādi praṇaśyati

Having eaten warm food (rice) cooked in milk or kṣīra mixed with ghee, one should perform vāruṇī-dhāraṇā and restrain the activity of all organs of the body.

This overcomes ailments such as leprosy (skin diseases) etc. If this is done with eyes closed, it cures timira (blindness) etc. (HP(K).V.16-17).

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Chapter VII

Kalpas – Rejuvenation therapy

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जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः

janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ

Supernatural feats (siddhis) are attained

through birth, medicine, mantra, austerity and samādhi

PYS-IV.1

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Kalpas – Rejuvenation therapy

Introduction

For all animals, primary source of food is plant. Animals are the secondary source of food (for animals) which survive on plants alone. Therefore, plants are prime repository of life. Plants offer themselves to sustain the life-cycle on earth. (A different life-process is in place in the ocean water).

Study of history of Yoga tells us that mostly all developmental activities of Yoga took place where vegetation was abundant and rich. Yogīs were in love of nature, especially plants. It was easier there to culture a vegetative mind necessary for exploration of the science of Yoga.

Not only provision of food, plants also gave relief from physical disorders, diseases and debility. There are plants which can bring miraculous results on human health and longevity. Some herbs can even prolong life-span, enhance vitality and give complete freedom from diseases and senility which is beyond common belief and knowledge.

The sublime rationale of this has been briefly explained by Yuktabhadeva in his work YuB in the following verse:

आहुत्या प्रतपत् सूर्यः सूर्याद् वृष्टिरथौषधिः ।
तदन्नरसरूपेण शुक्रत्वमुपगच्छति ॥ YuB-III.38

āhutyā pratapat sūryaḥ sūryād vṛṣṭir athauṣadhiḥ
tadanna-rasarupeṇa śukratvam upagacchati

"The bright rays of the sun fall on ground in the form of rain which transforms into rasa (nutrition) in food which when consumed again forms the potentiality in a human being."

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It says that the fundamental energy in a plant or herb is sourced from the origin of life which is Supremeṇ therefore it is no surprise that a plant can contain miraculous and astounding potency.

Patañjali says- janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ (PYS-IV.1): "Supernatural feats (siddhis) are attained through birth, medicine, mantra, austerity and samādhi."

Siddhis or unbelievable performances can be done through use of medicines also. In Indian mystic traditions including that of Yoga the word 'medicine' has two meanings: herbal preparations and preparation of mercury (rasa or pārada) by solidifying it into a pellet. In many Haṭha texts a brief process to solidify mercury has been described. This is done with an objective to control fickleness of mind and thus to secure success in Yoga. The process of turning mercury into a pellet is a highly secret science in India which is a prerogative of a few. By placing a pellet of solidified mercury a person can enjoy ability to become invisible, levitate and also to move in the space thus travelling to far flanged parts of the universe in a jiffy.

It is said that by use of special herbs in a special way not only miraculous health benefits can be experienced but even a terminally sick person can be revived.

Plants are useful as food, medicine, and also they are aphrodisiac and rejuvenating.

Herbal medicine and especially rasāyana etc. are exclusive domain of Āyurveda. The ancient science of Āyurveda has explored and recorded this vast pool of knowledge for practical benefit of future times.

Yogīs enjoyed access to this source of information. That is how we come across selective references to herbs and herbal preparations for relief from diseases and a special mention of some preferred herbal preparations for purpose of rejuvenation in a few Haṭha texts. To stay alive for a desirable length of

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time with a view to attain spiritual freedom, Yogīs must have made appropriate use of kalpa therapy as well as rasāyana therapy.

There is a big number of kalpas and rasāyanas in the Āyurvedika texts described in great details, preparation of many of which would certainly be a challenging job, especially in modern times. In comparison to these, selected recommendations made in Haṭha texts are much simpler. Actually, many of these do not even need much trouble for making. Herbs are consumed in their natural forms or at the most with minimum preparation.

It will not be out of place to make a small mention to the outlook of the masters of Āyurveda regarding their ideas of rasāyana. In addition to kalpas, rasāyana and vājīkaraṇas, voteries of this life-science recommended observance of **ācāra-rasāyana** i.e. moral and ethical values in daily-life (Caraka-cikitsā-I.30-35). This is very much in line with Yogic principle of Yama and Niyama.

Kalpa in Āyurveda

The word 'kalpa' means competent. When prescribed preparations of herbs are used in body, competency or ability of the body and mind is restored and also maintained forever.

Suśruta and Caraka have recommended certain tonics which are supposed to maintain maximum physical and mental vigour as long as possible and a very long span of life. The sages of Āyurveda are quite particular about observance of health habits, dietary regimen and hygienic rules for the kalpa therapy to bring success.

Regular consumption of milk, pure and cold water, ghṛta (clarified butter) and honey in young age is recommended. This ensures minimum senility in later age. Use of salt-free diet is an additional adjunct. People wanting to maintain keen eye sight and also longevity are forbidden from use of salt.

Some of the herbs and articles of food having rejuvenating values are given in Āyurvedika texts. It includes viḍaṅga (Embelia ribes), yaṣṭimadhu (Liquorice),

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bhallātaka (Marking nut), āmalaka (Emeblic myrobalan), guḍucī (Tinospora cardifolia), atibalā (Sida rhombifolia), nāgabalā (Sida spinosa), vidārī (Batatos paniculata), śatāvarī (Asparagus recemosus), bījaka (Citrus medica), citraka (Plumbago zeylanica), agnimantha (Premna integrifolia), vārāhī (dioscorea), pulses of mudga (green gram) and māṣa (black gram), boiled rice of śāli.

These articles can be taken independently or with suitable other herbs as well.

One very remarkable preparation named Viḍaṅga taila suggested by Suśruta is supposed to eliminate all germs and parasites living in the body in two or three months of time. If it is used for four months, existing hair, nails and teeth fall off and the body of the patient appears aged. However, from the fifth month, new and resplendent body slowly replaces the old one. Senses become superbly sharp and mind becomes illuminated. Mind also becomes highly retentive.

All of this is possible if one uses Aṇutaila which has been separately described by Caraka. Aṇutaila, a medicinal oil of many ingredients should be massaged on the body with a decoction of Ajakarma (Vateria indica).

There are many rasāyanas which are elaborately described by Caraka. A few of which are, namely: Āmalakī rasāyana, Brāhma rasāyana, Kevalāmalaka rasāyana, Lauhādi rasāyana, Aindra rasāyana, Bhedhya rasāyana, Pippalī rasāyana, Pippalī vardhamāna rasāyana, Triphalā rasāyana, Śilajatu rasāyana.

Most of these preparations undergo complex, tedious, long and arduous processes which may be a bane in modern urban life. For details on each rasāyana, one may consult the texts. As a specimen, here we represent only one simple technique of Kevalāmalaka rasāyana from Caraka-cikitsā-I.9-14.

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"A person resides among cows and subsists on cow milk for one year. While mentally repeating Sāvitrī Mantra, observing celibacy and also controlling all senses he should, at the end of the year, on a suitable day of the white fortnight of Pauṣa, Māgha or Phālguna, observe fast for three days and enter a garden of Āmalakī. He should climb upon a tree of āmalakī laden with fruits of big size. Holding one fruit at hand, he should recite Brahma mantra (OM) till the fruit gets impregnated with Amṛta (ambrosia). Certainly Amṛta will come to the fruit for a moment which turns it sweet like sugar and honey in taste and also unctuous and soft.

One can live for as many as thousand of years with youth regained depending on as many fruits he takes through this process. It makes one as brilliant as gods. On their own accord, Śrī (Goddess of auspiciousness), the Vedas (wisdom) and vāk (Goddess of Speech) attend him in their godly forms."

There can be many such rasāyanas producing unbelievable benefits described in Āyurvedika literature.

Kalpa in Yoga

There are not many texts of Haṭha yoga which made mentions regarding kalpas or rasāyanas. Yuktabhavadeva describes thirteen kalpas or rasāyanas which are perhaps the largest number. (It is surprising to note that kalpas described by Yuktabhavadeva are not seen in Suśruta or Caraka). The manuscript of HSC is another text which describes a few of kalpas or rasāyanas. YRah gives a small list of medicinal herbs.

A few characteristic features of kalpa-therapy mentioned in Haṭha texts are as follows:

a. Mostly it is a single herb which is in use.

b. prior to preparation invitation (nimantraṇa) is offered to a herbal plant which one is in need of and one is about to collect.

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c. worship of tutelary deity and mor a god prior to collection of a herbal plant.

d. special process of producing a kalpa medicine.

e. special method for consuming a kalpa preparation.

f. a herb has multifarious usage.

g. some preparations are supposed to give unbelievable results. However, they can offer good physical benefits.

h. use of mantra for a kalpa.

i. a herb can be worshiped by making an idol of it to beget same benefit (as that of consuming it).

j. special instructions for staying in an isolated place free from draught while taking a kalpa.

k. some herbs produce benefits if just held (tied) on body.

l. certain number of rasāyanas (tonics) produce similar effects as that of kalpas as claimed by Bhavadeva Mishra.

To ensure success in kalpa therapy it is also essential to live in a cultured surrounding. One should also engage oneself in regular study of the scriptures, involve in intellectual discussion with learned men and observe self-control.

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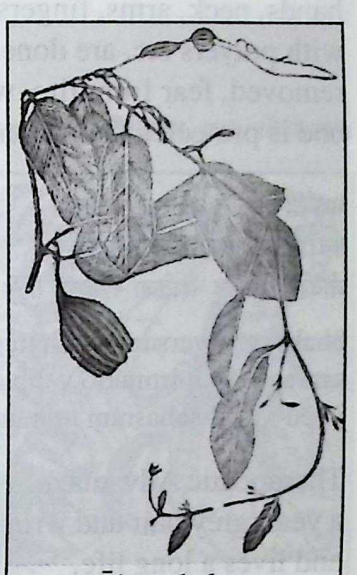
Kalpas in YuB

The following kalpas have been described in the second chapter of YuB:

1) Īśvarī kalpa



Īśvarī kalpa

कृष्णनाला ताम्बूलसदृशपत्रा स्वर्णवत् पीतपुष्पा ।
नागदमनीति लोके प्रसिद्धा ।
दारिद्र्यजरारोगशमनी ईश्वरीनाम महौषधी ।
पुष्करारण्यनैमिषारण्यादौ बाहुल्येन प्राप्यते ॥ २ ॥

kṛṣṇanālā tāmbūlasadṛśapatrā svarṇavat pītapuṣpā
nāgadamanīti loke prasiddhā
dāridrya jarārogaśamanī īśvarīnāma mahauṣadhī
puṣkarāraṇya-naimiṣāraṇyādau bāhulyena prāpyate

Technique: *Īśvarī* is a plant, popularly called *nāgadamanī*. Its botanical name is *heliotropium indicum or heliophytum indicum*. It has a black stem, leaves like that of betel leaves and yellow flowers.

Therapeutic Advantages: This valuable herb overcomes poverty (poor health), old-age, diseases etc.

It is profusely available in Puṣkara and Naimiṣāraṇya regions.

सा पुष्यादौ शुभदिने शिवादीन् प्रणम्य पूर्वदिने निमन्त्रणपूर्वकं गृहीता
शिरसि कर्णे हस्ते कण्ठे बाह्वोर्मुद्रिकायां कटौ च एकैकांगे द्वयोर्बहुषु
चांगेषु मांगल्य-देवपूजाब्राह्मणभोजनस्वस्तिवाचनपूर्वकं धृता सर्वानेव वशीकरोति ।
श्रुतिर्वर्धयति । विघ्नं नाशयति । अग्निजलसिंहसर्पवृश्चिकविषादिभयं वारयति । विवादशत्रुसंकटादिभ्यो रक्षयति ॥ ३ ॥

sā puṣyādau śubhadine śivādīn praṇamya pūrvadine nimantraṇapūrvakaṃ gṛhītā
śirasi karṇe kaṇṭhe bāhvormudrikāyāṃ kaṭau ca ekaikāṅge dvayor bahuṣu cāṅgeṣu
māṅgalya-devapūjā-brāhma-ṇabhojana-svastivācanapūrvakaṃ dhṛtā sarvāneva vaśīkaroti
śrutirvardhayati vighnaṃ nāśayati agni-jala-siṃha-sarpa-vṛścika-viṣādibhayaṃ vārayati
vivāda-śatru-saṅkaṭādibhyo rakṣayati

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An invitation should be extended to the plant one day before it is brought. Then next day, which should be an auspicious day, preferably on the day of puṣya nakṣatra, it should be worn on different parts of the body like head, ears, hands, neck, arms, fingers, waist, after auspicious deeds like worship of God with prayers etc. are done. By doing this, memory is increased, obstacles are removed, fear from fire, water, animals, snakes and scorpions is removed and one is protected from enemies.

भक्षयेद्वर्षमेकं तु घृतेन मधुना सह ।
सर्वरोगविनिर्मुक्तो वलीपलितवर्जितः ।
जीवेद्वर्षसहस्रं तु महातेजा महाबलः ॥ ४ ॥

bhakṣayed-varṣam-ekaṃ tu ghṛtena madhunā saha
sarvaroga-vinirmukto valīpalita-varjitaḥ
jīved-varṣa-sahasraṃ tu mahātejā mahābalaḥ

Therapeutic Advantage: When it is mixed with ghee and honey and consumed for a year, grey hair and wrinkles are removed and one becomes free from diseases and lives a long life.

विषाणि नानाविधानि दुष्टव्रणानि च गोमूत्रेण सह लेपिता नाशयति ॥ ५ ॥

viṣāṇi nānāvidhāni duṣṭavraṇāni ca gomūtreṇa saha lepitā nāśayati

When mixed with cow's urine and applied to the affected parts, it removes poisons and cures fatal injuries.

पञ्चवर्षप्रयोगेण लक्षायुर्जायते नरः ।
नवनागबलो भूत्वा स्वेच्छया विचरेद् भुवि ॥ ६ ॥
एवं गोक्षीरेण पेषयित्वा घृतेनालोड्य दम्पती पीत्वा दीर्घायुषं पुत्रं जनयतः ॥ ७ ॥

pañcavarṣa-prayogeṇa lakṣāyur-jāyate naraḥ
navanāgabalo bhūtvā svecchayā vicared bhuvi
evaṃ gokṣīreṇa peṣayitvā ghṛtenāloḍya dampatī pītvā dīrghāyuṣaṃ putraṃ janayataḥ ॥

Therapeutic Advantage : If it is crushed in the cow-milk and mixed with *ghee* and consumed by the couple, it gives birth to a male child.

Nāgadamanī is used in the processing of *pārada* (mercury) in varied manner. The processes that are used are *svedana, mardana, lepana, secana, vedhana* and *stambhana.* Along with the juice of the leaves and roots of *nāgadamanī*,

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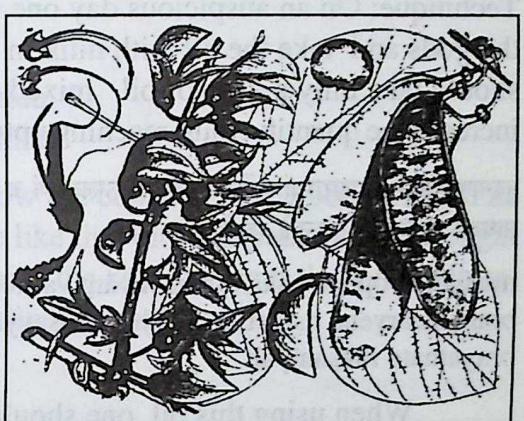
juice of other plants like ghṛtakumārī, brahmaromā, nirguṇḍī, punarnavā, loṇī, cactus, as well as other ingredients like lead (vaṅga), mica (abhraka), iron (loha), copper (tāmra) are used to solidify pārada (mercury) and to increase its potency. Such a preparation is called mahārasa.

2) Brahmavṛkṣa kalpa

स च साधकानां चिरजीवित्वात्यन्तवीर्यपराक्रमबुद्ध्यन्वितत्वादिवाञ्छितां तत्सिद्ध्यर्थं कार्त्तिकेयेन पृष्टः श्रीमहेश्वरः प्रोवाच ॥ ३० ॥

sa ca sādhakānāṃ cirajīvitvātyanta-vīrya-parākrama-buddhyanvitatvādivāñchitāṃ ta-siddhyarthaṃ kārttikeyena pṛṣṭaḥ śrīmaheśvaraḥ provāca ॥



Brahmavṛkṣa (palāśa)

Therapeutic Advantage: This has been narrated by Maheśvara to Kārtikeya for longevity, increased vigour and intellect of the sādhakas.

ब्रह्मवृक्षः पलाशनाम्ना प्रसिद्धः ॥ ३१ ॥

brahmavṛkṣaḥ palāśanāmnā prasiddhaḥ

Brahmavṛkṣa is popularly known as *palāśa*. Its botanical name is *butea frondosa* or *butea monsperma*.

i) ब्रह्मवृक्षस्य बीजानि सूक्ष्मचूर्णानि कारयेत् ।
आमलक्या रसेनैव तथा क्षीरेण सिञ्चयेत् ॥ ३२ ॥
सप्तरात्रं प्रयत्नेन स्वेदयेच्च विचक्षणः ।
ततो यन्त्रेण सम्पीड्य तैलं तस्य समुद्धरेत् ॥ ३३ ॥

brahmavṛkṣasya bījāni sūkṣmacūrṇāni kārayet
āmalakyā rasenaiva tathā kṣīreṇa siñcayet
saptarātraṃ prayatnena svedayecca vicakṣaṇaḥ
tato yantreṇa sampīḍya tailaṃ tasya samuddharet

Technique: Grind the seeds of palāśa into fine powder. Process it with siñcana and svedana with the juice of āmalā (emblic myrobalan) and milk for seven days. Then extract the oil from it with the help of a machine.

तत्तैलं पयसा सार्द्धमाचमेच्च विचक्षणः ।
शुभे मुहूर्ते पुण्याहे नक्षत्रे सुग्रहान्विते ॥
स्वस्तिपुण्याहघोषैश्च पूजयित्वा शिवं प्रभुम् ॥ ३४ ॥

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tattailaṃ payasā sārddham-ācamecca vicakṣaṇaḥ
śubhe muhūrtte puṇyāhe nakṣatre sugrahānvite
svasti-puṇyāha-ghoṣaiśca pūjayitvā śivaṃ prabhuṃ

तत्तैलं बिन्दुमात्रं तुल्यक्षीरकं प्रथमतस्ततो यथाभ्यासं कुडवपर्यन्तं पिबेत् ॥ ३५ ॥

tat-tailaṃ bindumātraṃ tulyakṣīrakaṃ prathamatastato yathābhyāsaṃ kuḍava paryantaṃ pibet

Technique: On an auspicious day one should chant holy verses and also pray to the gods and take the oil with milk in a sipping quantity. In the beginning, one should take only a drop of oil mixed with a drop of milk. Then gradually increase the quantity, thus reaching upto the quantity of kuḍava (about 370ml.).

मुद्गापूपोपयोगक्षीराहाराभ्यां वर्त्तेत । विशेषतोऽम्ललवणं च वर्जयेत् । ब्रह्मचर्येण तिष्ठेत् । कुलालभस्मशय्यायां शयीत । तत्र साधकः परिचारकैः प्रयलतो रक्षणीयः ॥३६ ॥

mudgāpūpopayo gakṣīrāhārābhyāṃ vartteta viśeṣato'mlalavaṇaṃ ca varjayet
brahmacaryeṇa tiṣṭhet kulālabhasma-śayyāyāṃ śayīta tatra sādhakaḥ paricārakaiḥ
prayatnato rakṣanīyaḥ

When using this oil, one should take bread prepared of green gram and consume milk. He should avoid salty and sour items. He should follow celibacy and sleep on the bed of ashes. He should be protected there by the attendants.

यदा तु पलादधिकं सदुग्धं तैलं पीयते तदा तदैव मूर्च्छा भवति । तथा सति कुलालभस्मागूढस्य साधकस्य मुखे तूलकेन दुग्धं देयं मुहूर्त्तानन्तरं जातसंज्ञो भवति ॥ ३७ ॥

yadā tu palādadhikaṃ sadugdhaṃ tailaṃ pīyate tadā tadaiva mūrcchā bhavati ।
tathā sati kulālabhasmāgūḍhasya sādhakasya mukhe tūlakena dugdhaṃ deyaṃ
muhūrttānantaraṃ jātasaṃjño bhavati

एवं यदि कुडवमितं पिबति तदा सप्तरात्रेण संज्ञां लभते । तन्मध्येऽग्रेऽप्येकविंशतिदिनपर्यन्तं क्षीराहारं सेवेत । अथ पीतं सप्तरात्रेण तत्तैलं परिणामं भजते । ततः फलं लभते ॥ ३८ ॥

evaṃ yadi kuḍavamitaṃ pibati tadā saptarātreṇa saṃjñāṃ labhate ।
tanmadhye'gre'pyekaviṃśatidinaparyantaṃ kṣīrāhāraṃ seveta । atha pītaṃ
saptarātreṇa tattailaṃ pariṇāmaṃ bhajate । tataḥ phalaṃ labhate ॥

When one is able to consume the oil more than a *pala* (about 93 ml.) mixed with milk, one immediately becomes fainted. At this time, he should be given milk with cotton in his mouth. He comes to consciousness after 48 minutes. Thus, if he consumes one *kuḍava* (370 ml.) of oil, he gains

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consciousness after 7 days. Prior to this, he should subsist on milk diet for 21 days. After seven days of taking the oil, the results are seen.

अश्रुतान् धारयेद् ग्रन्थान् मेधया गुरुणा समः ।
इन्द्ररूपो बलेनैव सूर्यतेजःसमप्रभः ॥ ३९ ॥

aśrutān dhārayed grathān medhayā guruṇā samaḥ
indrarupo balenaiva sūryatejaḥsamaprabhaḥ

गृध्रचक्षुश्च श्रवणे वराहो गरुडो गतौ ।
भ्रमराकुञ्चिता केशा जीवेच्चन्द्रार्कतारकम् ॥४०॥

gṛdhracakṣuśca śravaṇe varāho garuḍo gatau
bhramarākuñcitā keśā jīveccandrārkatārakam

Therapeutic Advantage: He is able to know the contents of the books which he has not read. His intellect becomes sharp like that of Bṛhaspati, attains strength that of Indra and lustre that of sun. He gains the keen eyesight that of a vulture, active sense of hearing that of a boar and lives a long life.

ii) तैलस्य पलमात्रं तु मधुना सहितं पिबेत् ।
तैलस्य पीतमात्रस्य शृणु वक्ष्यामि यत्फलम् ॥४१॥

tailasya palamātraṃ tu madhunā sahitaṃ pibet
tailasya pītamātrasya śṛṇu vakṣyāmi yatphalam

षण्मासस्य प्रयोगेण इदं भवति लक्षणम् ।
नाग्निना नोदकेनैव तस्य मृत्युः प्रजायते ॥४२॥

ṣaṇmāsasya prayogeṇa idaṃ bhavati lakṣaṇam
nāgninā nodakenaiva tasya mṛtyuḥ prajāyate

इतिहासपुराणानां वक्ता श्रोता च जायते ।
निधानं भूमिगं पश्येत् सर्वेऽस्य वशगामिनः ॥४३॥

itihāsapurāṇānāṃ vaktā śrotā ca jāyate
nidhānaṃ bhūmigaṃ paśyet sarve'sya vaśagāminaḥ

मेधाविनां च पुत्राणां जनयेच्च शतं नरः ।
यां यां स्त्रियं च भजते सा सा स्यात् स्थिरयौवना ॥४४॥

medhāvināṃ ca putrāṇāṃ janayecca śataṃ naraḥ
yāṃ yāṃ striyaṃ ca bhajate sā sā syāt sthirayauvanā

संवत्सरप्रयोगेण वत्सो भवति मानवः ।
तस्य मूत्रादिलेपेन सर्वं लोहादिकाञ्चनम् ॥
इदं तु परमं गुह्यं स्वयं रुद्रेण भाषितम् ॥४५॥

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saṃvatsaraprayogeṇa vatso bhavati mānavaḥ
tasya mūtrādilepena sarvaṃ lohādikāñcanam
idaṃ tu paramaṃ guhyaṃ svayaṃ rudreṇa bhāṣitam

Technique: If one takes its oil measuring a pala (about 93 ml.) mixed with honey, he gets the following results instantaneously.

Therapeutic Advantage: With its consumption for six months, one does not meet with death due to water and fire. He is able to see the hidden treasure. His progeny becomes highly intellectual.

After consuming this oil for a year, his urine can turn iron into gold by mere application of it.

iii) ब्रह्मवृक्षस्य चूर्णं तु कारयेत्तत्प्रयत्नतः ।
गव्येन पयसा स्वैरं स्वेदयित्वा दिनत्रयम् ॥४६॥

brahmavṛkṣasya cūrṇaṃ tu kārayet tatprayatnataḥ
gavyena payasā svairaṃ svedayitva dinatrayam

तैलयन्त्रेण सम्पीड्य तैलं तस्मात् समुद्धरेत् ।
घृतेन सह संयोज्य धान्यराशौ निधापयेत् ॥४७॥

tailayantreṇa sampīḍya tailaṃ tasmāt samuddharet
ghṛtena saha saṃyojya dhānyarāśau nidhāpayet

सुमुहूर्त्ते सुपुण्याहे नक्षत्रे सुग्रहान्विते ।
मासादूर्ध्वं समुद्धृत्य शुद्धकायो विचक्षणः ॥४८॥

sumuhūrtte supuṇyāhe nakṣatre sugrahānvite
māsādūrdhvaṃ samuddhṛtya śuddhakāyo vicakṣaṇaḥ

कायाग्निसुबलं ज्ञात्वा भक्षयेत्तद्यथासुखम् ।
क्षीराशी मुद्गयूषो वा निर्वाति भवने स्थितः ॥४९॥

kāyāgnisubalaṃ jñātvā bhakṣayet tad yathāsukham
kṣīrāśī mudgayūśo vā nirvāte bhavane sthitaḥ

सप्तरात्रप्रयोगेण किन्नरैः सह गीयते ।
जीवेद्वर्षसहस्राणि जरारोगविवर्जितः ॥
नवनागबलश्चैव कृष्णकेशो दृढेक्षणः ॥५०॥

saptarātra prayogeṇa kinnaraiḥ saha gīyate
jīved varṣasahasrāṇi jarāroga-vivarjitaḥ
navanāgabalaścaiva kṛṣṇakeśo dṛḍhekṣaṇaḥ

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Technique: Make the powder of the seeds of the palāśa and soak it in the cow milk for three days. Then extract oil from it with the help of a crusher. Mix it with ghee and place it in the heap of grain for one month. After one month, take it out of the heap. Then on an auspicious day, after purifying oneself, it should be consumed according to one's digestive capacity. He should consume milk and soup of green gram and remain in a cloister where the air does not enter in.

Therapeutic Advantage: After seven nights, he is able to sing like the celestial singers. He lives a long life, free from disease and old age and enjoys enormous strength. His hair remains black and the eyesight intact.

iv) एकैकं भक्षयेद् बीजं तिलशर्करया सह ।

मासमात्रप्रयोगेण पूर्वोक्तान् लभते गुणान् ॥ ५१ ॥

ekaikaṃ bhakṣayed bījaṃ tilaśarkarayā saha

māsamātra-prayogeṇa pūrvoktān labhate guṇān

Therapeutic Advantage: If one consumes the seeds of palāśa one by one with sesame and sugar for a period of one month, one obtains all the above-mentioned benefits.

v) ब्रह्मवृक्षस्य कोमलानि पत्राणि शोषयित्वा चूर्णी कुर्यात् । तच्चूर्ण प्रसृतमितं शिवादीन् प्रणम्य सुमुहूर्ते तक्रेण सह पिबेत् । तस्मिन् जीर्णे तु लवणाम्लस्नेहवर्जितं भुञ्जीत । तृषितस्तु क्षीरं शीतलं जलं वा पिबेत् ॥५२॥

brahmavṛkṣasya komalāni patrāṇi śoṣayitvā cūrṇī kuryāt । taccūrṇaṃ prasṛtamitaṃ śivādīn praṇamya sumuhūrtte takreṇa saha pibet । tasmin jīrṇe tu lavaṇāmlasnehavarjitaṃ bhuñjīta । tṛṣitastu kṣīraṃ śītalaṃ jalaṃ vā pibet

मासमात्रप्रयोगेण शुक्लकेशादयः पतन्ति । द्वितीयमासे भ्रमरादिसदृशा जायन्ते।
सर्वव्याधिविनिर्मुक्तः सहस्रायुश्च भवति । अत्र यथेष्टं चेष्टाविहारौ ॥५३॥

māsamātra-prayogeṇa śuklakeśādayaḥ patanti । dvitīyamāse bhramarādisadṛśā jāyante । sarvavyādhivinirmuktaḥ sahasrāyuśca bhavati । atra yatheṣṭaṃ ceṣṭāvihārau ।

Technique: Take the tender leaves of brahmavṛkṣa, dry them and make the powder. On an auspicious day, after offering prayers to Śiva, one should drink handful of powder with buttermilk. After it is digested, one should take

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the food which is not salty, sour and unctuous. When thirsty, he should drink cold water or milk.

Therapeutic Advantage: With this treatment, grey hair is removed yielding place to black hair. He becomes free from disease and lives a long life.

vi) ब्रह्मवृक्षस्य पुष्पाणि शोषयित्वा चूर्णी कुर्यात्। तच्चूर्ण दशपलमितं द्वादशपलमितेन सर्पिषा समालोड्य स्निग्धे भाण्डे कृत्वा धान्यराशौ एकविंशत्यहोरात्रं स्थापयेत् ॥५४॥

brahmavṛkṣasya puṣpāṇi śoṣayitvā cūrṇīṃ kuryāt । taccūrṇaṃ daśapalamitaṃ dvādaśapalamitena sarpiṣā samāloḍya snigdhe bhāṇḍe kṛtvā dhānyarāśau eka-viṃśatyahorātraṃ sthāpayet ।

ततः सुमुहूर्त्ते शुद्धकायः शिवादीनर्चयित्वा यथाबलं पलपर्यन्तं भुञ्जीत । पयसा षष्टिकौदनं च भुञ्जीत । तृषितश्च खादिरर्क षायमिश्रितं जलं पिबेत् । विंशद्रात्रेण फलं लभेत् ॥५५॥

tataḥ sumuhūrtte śuddhakāyaḥ śivādīnarcayitvā yathābalaṃ palaparyantaṃ bhuñjīta । payasā ṣaṣṭikaudanaṃ ca bhuñjīta । tṛṣitaśca khādira-kaṣāyamiśritaṃ jalaṃ pibet । viṃśadrātreṇa phalaṃ labhet ।

मत्तमातंगवद्वीर्यो वायुतुल्यपराक्रमः ।
दिव्यचक्षुर्महातेजा वह्निज्वालासमप्रभः ॥
अक्षयोत्यजरश्चैव जरारोगविवर्जितः ।५६॥

mattamātaṅgavad-vīryo vāyutulya-parākramaḥ
divyacakṣur-mahātejā vahnijvālā-samaprabhaḥ
akṣayohyajaraścaiva jarāroga-vivarjitaḥ

Technique: Dry the flower of the *palāśa* tree and powder them. Take this powder in a quantity of about 1000 gms., mix it well with the same quantity of ghee and put it in an earthen jar. Keep this in the heap of grain for 21 days. Then on an auspicious day start taking it to about 100 gms. according to ones capacity. Eat easily digestible rice with milk and when thirsty, drink water mixed with catechu decoction (*acacia catechu*). After 20 days, one gets the results.

Therapeutic Advantage: One attains great vigour, strength, keen eyesight and lustrous body. He becomes free from the signs of old age and any kind of disease.

vii) ब्रह्मवृक्षवल्कलस्य सूक्ष्मचूर्णं कारयित्वा क्षीरेण सह पिवेत् । लघ्वाहारो जितेन्द्रियश्च भवति । मासार्द्धप्रयोगेण तस्य मूत्रपुरीषाभ्यां ताम्रादिकाञ्चनं भवति । भ्रमरसदृशकेशो दीर्घायुश्च भवति ॥५७॥

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brahmavṛkṣa-valkalasya sūkṣmacūrṇaṃ kārayitvā kṣīreṇa saha pibet। laghvāhāro jitendriyaśca bhavati। māsārddha-prayogeṇa tasya mūtra-purīṣābhyāṃ-tāmrādi-kāñcanaṃ bhavati। bhramara-sadṛśakeśo dīrghāyuśca bhavati।

Technique: The bark of the *palāśa* tree should be powdered finely and taken with milk. One attains control of the diet and over the senses.

Therapeutic Advantage: With this treatment for a fortnight, copper is turned into gold by mere application of his urine and faeces and he lives a long life. His hair remains dark black and he lives a long life.

viii) ब्रह्मतैलपलं गृह्य घृतेन सह पाचयेत्।
ससहायः पिबेत् प्राज्ञो मूर्च्छा तत्रैव जायते ॥५८॥
brahmataila-palaṃ gṛhya ghṛtena saha pācayet
sasahāyaḥ pibet prājñ mūrcchā tatraiva jāyate

ततः क्षीरं पिबेन् मासमूर्ध्वं तु षष्टिभोजनम्।
सप्तरात्रात् परं मर्त्यः छिद्रां पश्यति मेदिनीम् ॥५९॥
tataḥ kṣīraṃ piben māsam ūrdhvaṃ tu ṣaṣṭibhojanam
saptarātrāt paraṃ martyaḥ chidrāṃ paśyati medinīm

छाया न दृश्यते तस्य अदृश्यश्चैव जायते।
नाग्निना नोदकेनापि मृत्युस्तस्य प्रजायते ॥
विंशद्वर्षसहस्राणि जीवनं तु न संशयः ॥६०॥
chāyā na dṛśyate tasya adṛśyaścaiva jayate
nāgninā nodakenāpi mṛtyustasya prajāyate
viṃśadvarṣasahasrāṇi jivanaṃ tu na saṃśayaḥ

Technique: If one cooks a *pala* (about 93 ml.) oil in the ghee and drinks it, he becomes unconscious instantly. Then he should subsist on rice and milk for a month.

Therapeutic Advantage: After seven days, he is able to see the things buried underground. He becomes invisible and he does not die due to fire or water. He lives long.

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3) *mayūraśikhā kalpa*

पूर्वदिने सनिमन्त्रणं पूजयित्वा पुष्यनक्षत्रे गृह्णीयात्। सा बालानां कण्ठे बद्ध्वा ग्रहभूतपिशाचडाकिन्यादिभयं वारयति। धूपं दत्वा भूतज्वरं नाशयति। तस्या मूलं शिखायां बद्ध्वा राजकुले व्यवहारे युद्धे च विजयते ॥६१॥

शत्रुद्वारे निक्षेपादुच्चाटनं भवति। हस्ते बद्ध्वापमृत्युं नाशयति ।ताम्बूलेन सह यस्मै दीयते स वश्यो भवति। सर्पदष्टस्य घृतेन सह नस्यं देयं निर्विषो भवति। मधुना सह भुक्त्वा श्रुतधरो भवति ॥६२॥

pūrvadine sanimantraṇaṃ pūjayitvā puṣyanakṣatre gṛhṇīyāt sā bālānāṃ kaṇṭhe baddhvā graha-bhūta-piśāca-ḍākinyādi-bhayaṃ vārayati dhūpaṃ datvā bhūtajvara nāśayati tasyā mūlaṃ śikhāyāṃ baddhvā rājakule vyavahāre yuddhe ca vijayate

śatrudvāre nikṣepāduccāṭanaṃ bhavati A haste baddhvāpamṛtyuṃ nāśayati tāmbulena saha yasmai dīyate sa vaśyo bhavati sarpadaṣṭsya ghṛtena saha nasyaṃ deyaṃ nirviṣo bhavati madhunā sada bhuktvā śrutadharo bhavati

The botanical name of *mayūraśikhā* is *actiniopteris dichotoma.* By extending invitation on the previous day, the *mayūraśikhā* plant be brought home on the day when the moon comes in the zone of *puṣya* star.

Therapeutic Advantage: When tied in the neck of small children, it removes the fear from the evil spirits and planets. It's smoke removes the fever caused by the evil spirits. It's root, when tied to the tuft of the hair brings success in the negotiations with the Govt. officials and one becomes successful in the war. When thrown in front of door of an enemy, it acts as a charm ruining the enemy. If it is tied on the hand, it protects from untimely death. If it is given in the betel leaf to any person, he becomes submissive. When it is mixed with ghee and put in the nose, it acts as a remedy for the snakebite. If it is eaten with honey, one gets strong memory.

4) jyotiṣmatī kalpa —

Botanical name for jyotiṣmatī is *celastrus paniculatus.*

शुभे मुहूर्त्ते ज्योतिष्मतीं रक्तसूत्रेण वेष्टयित्वा रक्तचन्दनपुष्पताम्बूलनैवेद्यादिभिरिष्टदेवतां तत्राभ्यर्च्य साधकः स्वयं रक्तमाल्याम्बरधरो भूत्वा तद्बीजानि समानीय स्वालये शोषयित्वा तेभ्यस्तैलयन्त्रेण तैलं त्रिंशत्पलं षष्टिपलं नवतिपलं शतपलं ततोऽप्यधिकं वा समुद्धरेत् ॥६३॥

śubhe muhūrtte jyotiṣmatīṃ raktasūtreṇa veṣṭayitvā raktacandana-puṣpa-tāmbūla-naivedyādibhir-iṣṭadevatāṃ tatrābhyarcya sādhakaḥ svayaṃ raktamālyāmbaradharo bhūtvā tadbījāni samānīya svālaye śoṣayitvā tebhyas-

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tailayantreṇa tailaṃ triṃśatpalaṃ ṣaṣṭipalaṃ navatipalaṃ śatapalaṃ tato'pyadhikaṃ vā samuddharet ।

ततस्तत्तैलं तैलार्द्धं च सर्पिस्तैलचतुर्थांशं मधुतैलसमं गोक्षीरं तैलद्विगुणं गोमूत्रं एकीकृत्य मृद्वग्निना पाचयेत्। तैलशेषं तु कारयेत् ॥६४॥

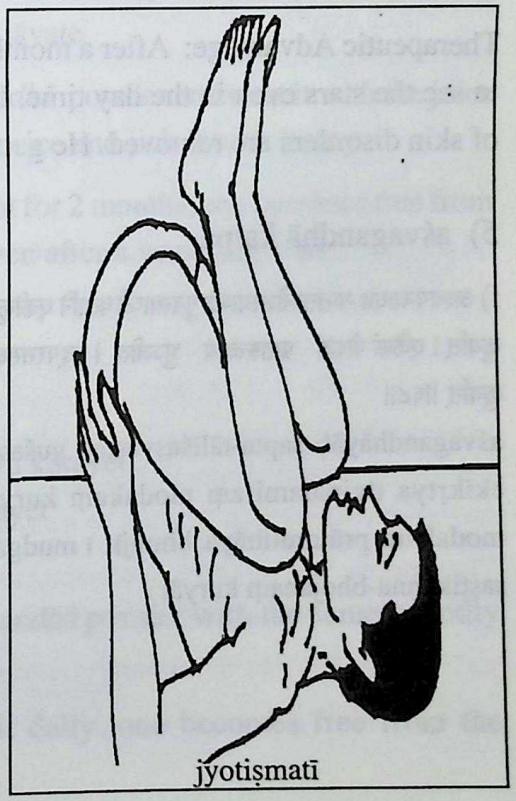
tatas-tattailaṃ tailārddhaṃ ca sarpistaila-caturthāṃśaṃ madhutaila-samaṃ gokṣīraṃ tailadviguṇaṃ gomūtraṃ ekīkṛtya mṛdvagninā pācayet । tailśeṣaṃ tu kārayet ।

अथ तत्र जातिफलजायपत्रीकर्पूरेलाकंकोलानि चूर्णयित्वा कर्षमात्रं निक्षिपेत्। एवं पाचितं तैलं स्निग्धभाण्डे संस्थाप्य धान्यराशौ स्थापयेत् ॥६५॥

atha tatra jātiphala-jāyapatrī-karpūreailā-kaṅkolāni cūrṇayitvā karṣamātraṃ nikṣipet । evaṃ pācitaṃ tailaṃ snigdhabhāṇḍe saṃsthāpya dhānyarāśau sthāpayet ।

एकविंशतिदिनानन्तरं धान्यराशैस्तैलमुद्धृत्य सुमुहूर्त्ते निर्वातगृहे स्थितः शुद्धकायः पलमितं पिबेत्। अथ मूर्च्छितो भवति। ततस्तन्मुखे तूलकेन गोक्षीरं दद्यात्। मुहूर्त्तात् संज्ञां प्राप्नोति। सन्ध्यानन्तरं सक्षीरं षष्टिकान्नं भुञ्जीत। तृषितस्तु गोक्षीरं पिबेत्। मासेन सूर्यसमप्रभो गरुडतुल्यगतिर्दिव्यनेत्रश्च भवति ॥६६॥

ekaviṃśati-dinānantaraṃ dhānyarāśais-tailamuddhṛtya sumuhūrtte nirvātagṛhe sthitaḥ śuddhakāyaḥ palamitaṃ pibet । atha mūrcchito bhavati । tatastanmukhe tūlakena gokṣīraṃ dadyāt । muhūrttāt saṃjñāṃ prapnoti । sandhyānantaraṃ sakṣīraṃ ṣaṣṭikānnaṃ bhuñjīta । tṛṣitastu gokṣīraṃ pibet । māsena sūryasamaprabho garuḍatulya-gatir-divyanetraśca bhavati ।


jyotiṣmatī

दिवसे तारकां पश्यति। सूर्यगर्भस्थं शशिनं मध्याह्ने पश्यति। दूरस्थोऽपि वाचं शृणुते। विषं च तस्य जीर्यते। अष्टादशकुष्ठानि नश्यन्ति। द्वितीये मासे दिवारात्रौ वा भ्रमतो महीं यक्षरक्षसदृशो भवति ॥६७॥

divase tārakāṃ paśyati । sūrya-garbhasthaṃ śaśinaṃ madhyāhne paśyati । dūrastho'pi vācaṃ śṛṇute । viṣaṃ ca tasya jīryate । aṣṭādaśakuṣṭhāni naśyanti । dvitīye māse divārātrau vā bhramato mahīṃ yakṣarakṣasadṛśo bhavati ।

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Technique: On an auspicious day, *jyotiṣmatī* should be covered with red thread and by offering *pūjā* to the *iṣṭadevatā* with red *candana* (sandal), flowers, betel leaves etc., it should be brought home. Then its seeds should be dried and the oil should be extracted with the help of a crusher. This oil should be mixed with 50ū *ghee*, 25ū honey, 100ū cow milk, 200ū cow's urine and heated on mild fire until the quantity of oil remains. Add one *karṣa* (about 25 gms.) quantity of powder made from nutmeg, camphor, cardamom, *kankola* together into it. After this, it should be kept in an earthen pot smeared with ghee from inside, and should be placed in the heap of grain.

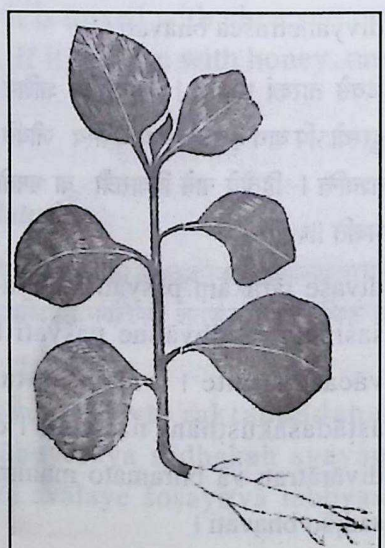
Take the pot out of the heap of grain on an auspicious day after a period of 21 days. One should consume a quantity equal to one *pala* (93 ml.), after purification of the body and remaining in a shelter free from wind. This leads to unconscious state. He should be fed on cow milk little by little with the help of cotton. He regains consciousness after 48 minutes. In the evening, he should take rice and milk. When thirsty, he should drink cow milk.

Therapeutic Advantage: After a month, his body becomes lustrous and he is able to see the stars even in the day time. He is able to digest poison. Eighteen types of skin disorders are removed. He gets the ability of clairaudience.

5) aśvagandhā kalpa

i) अश्वगन्धायाः सप्ततालीशस्याष्टौ गुडस्याष्टौ पलानि एकीकृत्य द्विपलमितं मोदकं कुर्यात्। एकैकं मोदकं प्रातरुत्थाय भुञ्जीत । मुद्गरससक्षीरषष्टिकान्नभोजनं कुर्यात् ॥६८॥

aśvagandhāyāḥ sapta-tālīśasyāṣṭau guśasyāṣṭau palāni ekīkṛtya dvipalamitaṃ modakaṃ kuryāt । ekaikaṃ modakaṃ prātarutthāya bhuñjīt । mudgarasa-sakṣīra-ṣaṣṭikānna-bhojanaṃ kuryāt ।



aśvagandhā

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Botanical name of *aśvagandhā* is *withania somnifera dunal.*

Take about 650 gms. of *aśvagandhā*, about 750 gms. of *tālīśa* and 750 gms. of jaggery. Mix them well and form balls of about 200 gms. weight. Eat one ball in the morning after awakening. Take food consisting of easily digestible rice with milk and soup of green gram.

ii) चूर्णसंज्ञाप्रमाणं तु पलचतुर्थांशमितम् ।
संचूर्णमश्वगन्धायाः सुधात्रीरसभावितम् ॥
यष्टिमधुसमायुक्तं मधुना सह लेहयेत् ॥६९॥

cūrṇa-saṃjñā-pramāṇaṃ tu pala-caturthāṃśamitam
saṃcūrṇam-aśvagandhāyāḥ sudhātrīrasa-bhāvitam
yaṣṭimadhu-samāyuktaṃ madhunā saha lehayet

मासद्वयप्रयोगेण वलीपलितवर्जितः ।
योजनानां शतं गच्छेन्न श्रमस्तस्य जायते ॥७०॥

māsadvaya-prayogeṇa valīpalita-varjitaḥ
yojanānāṃ śataṃ gacchen na śramastasya jāyate

Technique: Take about 25 gms. of *aśvagandhā* powder and treat it with the juice of *emblic myrobalan*, mix it with the Liquorice and lick it with honey.

Therapeutic Advantage: With this treatment for 2 months, one becomes free from wrinkles and grey hair and does not tire even after a very long walk.

iii) अश्वगन्धापलं गृह्य सूक्ष्मचूर्णं तु कारयेत् ।
शतावरीपलं चैव पलमेकं तु भक्षयेत् ॥
तेन भक्षितमात्रेण वलीपलितवर्जितः ॥७१॥

aśvagandhā-palaṃ gṛhya sūkṣma-cūrṇaṃ tu kārayet
śatāvarī-palaṃ caiva palamekaṃ tu bhakṣayet
tena bhakṣita-mātreṇa valīpalita-varjitaḥ

Technique: Mix about 100 gms. of *aśvagandhā* powder with the same quantity of *śatāvarī* (*asparagus racemosus*) powder.

Therapeutic Advantage: By consuming it daily, one becomes free from the wrinkles and grey hair.

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iv) अश्वगन्धां तु संगृह्य मातुलुंगरसे पचेत्।
गोमूत्रेण समायुक्तं मासमेकं तु भक्षयेत् ॥
गात्रं वा लेपितं कुर्यात् सर्वकुष्ठानि नाशयेत् ॥७२॥

aśvagandhāṃ tu saṅgṛhya mātuluṅgarase pacet
gomūtreṇa samāyuktaṃ māsamekaṃ tu bhakṣayet
gātraṃ vā lepitaṃ kuryāt sarvakuṣṭhāni nāśayet

मेधावी श्रुतिमांश्चैव किन्नरैः सह गीयते ।
दृढकायो भवेद्देवि वलीपलितवर्जितः ॥७३॥

medhāvī śrutimāṃścaiva kinnaraiḥ saha gīyate
dṛḍhakāyo bhaved devi valīpalita varjitaḥ

Technique: Cook *aśvagandhā* in the juice of *mātuluṅga* (*citrus medica*). Add cow urine in it. Take it for a month or anoint it on the body.

Therapeutic Advantage: It will remove all kinds of skin diseases.

v) अश्वगन्धापलं गृह्य शर्कराभिः समन्वितम् ।
मासद्वयप्रयोगेण वृद्धोऽपि तरुणो भवेत् ॥७४॥

aśvagandhāpalaṃ gṛhya śarkarābhiḥ samanvitam
māsadvaya-prayogeṇa vṛddho'pi taruṇo bhavet

In about 100 gms. of *aśvagandhā* powder, add sugar and consume it for 2 months.

Therapeutic Advantage: With this treatment even an old person looks young.

vi) अश्वगन्धा तिला माषा मधुना सह भक्षिता ।
सार्धमासप्रयोगेण कुञ्जरैः सह युध्यते ॥
नवनागसमो वीर्ये वेगेन स तुरंगमः ॥७५॥

aśvagandhā tilā māṣā madhunā saha bhakṣitā
sārdhamāsa-prayogeṇa kuñjaraiḥ saha yudhyate
navanāgasamo vīrye vegena sa turaṅgamaḥ

Therapeutic Advantage: Consumption of *aśvagandhā*, sesame and black gram with honey gives enormous strength.

vii) अश्वगन्धाबीजं तोयेन पेषयित्वा अक्षीणि अञ्जयेत् । तिमिरपटलादिकं नश्यति ॥७६॥

aśvagandhā-bījaṃ toyena peṣayitvā akṣīṇi añjayet timira-paṭlādikaṃ naśyati

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Therapeutic Advantage: Seeds of *aśvagandhā* should be ground with water and applied to the eyes. It removes night blindness and cures eye-diseases.

viii) अश्वगन्धाचूर्णं त्रिफलोदकेन सह चर्वितं दन्तरोगं नाशयति ।

aśvagandhā-cūrṇaṃ triphalodakena saha carvitaṃ dantarogaṃ nāśayati

Therapeutic Advantage: Chewing the powder of the root of *aśvagandhā* with *triphalā* water overcomes teeth disorders.

ix) अश्वगन्धामूलचूर्णं नवनीतेन सह भक्षितमुन्मादहृत् ॥७७॥

aśvagandhāmūla-cūrṇaṃ navanītena saha bhakṣitam unmādahṛt

Technique: Powder of the root of *aśvagandhā* should be mixed with butter and consumed.

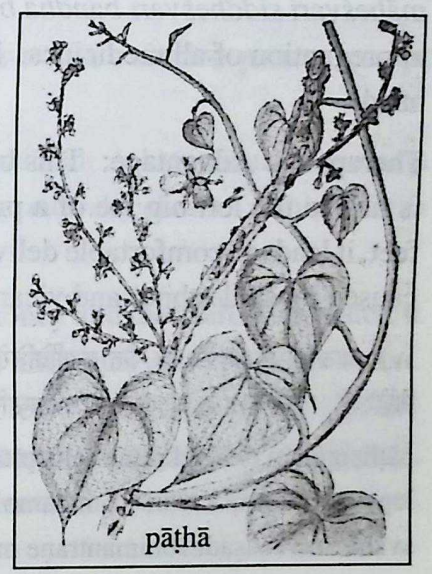
Therapeutic Advantage: It removes madness.

x) तिलसहितामश्वगन्धां घृतमधुभ्यां प्रातर्भक्षयित्वा वृद्धोऽपि तरुणायते । अत्र कल्पेन कस्यापि परिहारः ॥७८॥

tilasahitām-aśvagandhāṃ ghṛta-madhubhyāṃ prātar-bhakṣayitvā vṛddho'pi tarunāyate atra kalpena kasyāpi parihāraḥ

Therapeutic Advantage: By consuming *aśvagandhā* with sesame, ghee and honey every morning, even an old becomes young.

Out of the *kalpas* described above, only one should be chosen.



pāṭhā

6) pāṭhā kalpa

i) पाठामूलं मुखे क्षिप्त्वा खड्गं स्तम्भयते प्रहारश्च न भवति ।

pāṭhāmūlaṃ mukhe kṣiptvā khaḍgaṃ stambhayate prahāraśca na bhavati

Botanical name for *pāṭhā* is stephania hernandifolia. It is called Velvet-leaf tree.

Therapeutic Advantage: Root of the *pāṭhā* kept in the mouth protects one from the injury due to weapon.

ii) पाठामूलं सर्पिषा सह पिबेत् । विषदष्टो निर्विषो भवति ॥ ७९ ॥

pāṭhāmūlaṃ sarpiṣā saha pibet viṣadaṣṭo nirviṣo bhavati

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Technique: Consume the root of pāṭhā mixed with ghee.

Therapeutic Advantage: It will cure poison caused due to (insect) bite.

iii) पाठामूलमभिमन्त्र्य दक्षिणकरे बद्ध्वा व्यवहारे जयति। स्वगृहे परगृहे राजगृहे वा प्रियो भवति। लूताविचर्चिकादिकं प्रलेपेन नाशयति। पाठामूलं गर्भिणीं वामपादांगुष्ठे बद्ध्वा हस्तपादयोर्लेपयित्वा वा सुखेन प्रसूयते ॥ ८०॥

pāṭhāmūlam-abhimantrya dakṣiṇakare baddhvā vyavahāre jayati svagṛhe paragṛhe rajagṛhe vā priyo bhavati lūtā-vicarcikādikaṃ pralepena nāśayati pāṭhāmūlaṃ garbhiṇīṃ vāmapādāṅguṣṭhe baddhvā hastayor-lepayitvā vā sukhena prasūyate

Technique: The root of *pāṭhā* should be impregnated with the mantra—'*om namo māheśvari siddheśvari bandha bandha huṃ phaṭ svāhā*'. This is a mantra for the impregnation of all medicines. Impregnated root should be tied around the right hand.

Therapeutic Advantage: This brings success in all the dealings. When the root is tied to the left big toe of a pregnant woman or it is applied to the hands and feet, it leads to comfortable delivery. This alleviates diseases such as lūtā (poison caused by spider bite) and vicarcikā (itching, herpes, scab etc.).

iv) पाठामूलं छागीघृतेन सह पीतं कर्णाक्षिशिरोरोगान्नाशयति। वृश्चिकदंशादौ लेपेन निर्विषं करोति। ॐ नमो माहेश्वरि सिद्धेश्वरि बन्ध बन्ध हुं फट् स्वाहा। सर्वौषधाभिमन्त्रणे मन्त्रः ॥८१॥

pāṭhamūlaṃ chāgīghṛtena saha pītaṃ karṇākṣi-śirorogān-nāśayati vṛścika-daṃśādau lepena nirviṣaṃ karoti om namo māheśvari siddheśvari bandha bandha huṃ phaṭ svāhā sarvauṣadhābhimantraṇe mantraḥ

Therapeutic Advantage: If one consumes the root of *pāṭhā* along with *ghee* of the goat, it removes the disorders of ears, eyes and head. Application of its paste assuages poison caused by scorpion bite.

7) *kākajaṅghā kalpa (Abreus Precatorius)*

काकजंघामूलं तद्रसेन पिष्टम् अजाविद्सहितं व्रणरोहणं करोति। उष्णोदकेन सह पीतं वीर्यं स्तम्भयति। घृतेन सह पीतं वीर्यं स्तम्भयति ॥ ८२ ॥

kākajaṅghāmūlaṃ tadrasena piṣṭam ajāviṭasahitaṃ vraṇarohaṇaṃ karoti uṣṇodakena saha pītaṃ vīryaṃ stambhayati ghṛtena saha pītaṃ vīryaṃ stambhayati

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घृतेन सह पीतं ज्वरं नाशयति अ शीतोदकेन मधुना सह पीतं छर्दिं वारयति अ क्षीरेण सह पीतं रुधिरस्रावं निवर्त्तयति अ कर्णे बद्धं नेत्ररोगम् ॥ ८३ ॥

ghṛtena saha pītaṃ jvaraṃ nāśayati śītodakena madhunā saha pītaṃ chardiṃ vārayati kṣīreṇa saha pītaṃ rudhirasrāvaṃ nivarttayati karṇe baddhaṃ netrarogam

Therapeutic Advantage: If this is consumed mixed with ghee, it overcomes fever. Application of the root of *kākajaṅghā* crushed in the liquid of this plant and goat's fecal matter cures injuries and boils. If it is taken with hot water or *ghee*, it acts as an aphrodisiac. If one drinks it with cold water mixed with honey, it stops sneezing. When taken with milk, it stops bleeding. If tied on the ear, it removes eye diseases.

मधुहिंगूदकाभ्यां प्लीहोदरम् । कुष्ठेनोदरशूलम् । कटुतैलेन वातरोगम् । गुडेनोष्णदकेन च श्लेष्माणम्। गुडतक्राभ्यां मूत्रकृच्छ्रम्। महिषीक्षीरेण क्षयरोगम् ॥८४॥

madhu-hiṅgūdakābhyāṃ plīhodaram kuṣṭhenodaraśūlam A kaṭutailena vātarogam guḍenoṣṇadakena ca śleṣmāṇam guḍatakrābhyāṃ mūtrakṛcchram mahiṣīkṣīreṇa kṣayarogam

Therapeutic Advantage: When it is mixed with honey and the asafoetida water, it removes spleen disorders. Kuṣṭha (Costus root) alleviates pain in the abdomen. With mustard oil, it removes rheumatic troubles. Phlegmatic disorders are removed when it is given with jaggery and hot water. With buttermilk and jaggery, it removes urinary disorders (or calculus). It removes disease of consumption, when taken with buffalo milk.

भल्लातकरसेन कुष्ठं नाशयति । काकजंघामूलेन गोरोचनेन सहितं तिलकं कृत्वा सर्वजनं वशयति । तत्पत्राणि तु गोमूत्रसहितानि मुखे धृत्वा मुखरोगं नाशयति ॥८५॥

bhallātakarasena kuṣṭhaṃ nāśayati kākajaṅghāmūlena gorocanena sahitaṃ tilakaṃ kṛtvā sarvajanaṃ vaśayati tatpatrāṇitu gomūtrasahitāni mukhe dhṛtvā mukharogaṃ nāśayati

Therapeutic Advantage: With juice of washerman's nut, it removes leprosy. When its leaves are kept in mouth with cow's urine, one overcomes diseases of mouth.

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काकजंघामूलं भृंगराजरसेन पेषयित्वा तिलतैलेन पाचयेत् । तत्तैललेपेन खल्वाटी उत्तमचिकुरो भवति पलितं च नश्यति ॥८६॥

kākajaṅghāmūlaṃ bhṛṅgarājarasena peṣayitvā । tilatailena pācayet tattailalepena khalvāṭī uttamacikuro bhavati palitaṃ ca naśyati ।

Technique: Root of *kākajaṅghā* should be crushed in the juice of *bhṛṅgarāja* and cooked in sesame oil.

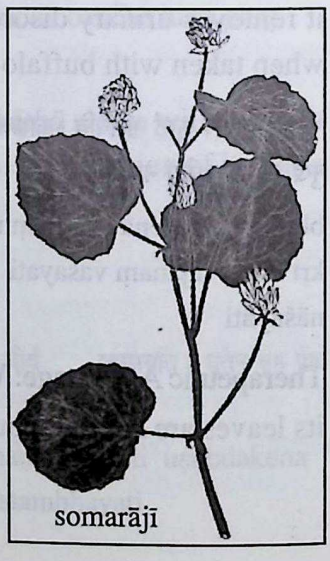
Therapeutic Advantage: Application of this oil profusely grows hair. Even on the baldness and greying of hair are cured.

8) *somarājī kalpa (Vernonia Anthelminthica)*

सोमराजीबीजानि शुष्काणि कारयित्वा तच्चूर्णं उष्णोदकेन दिनत्रयं गोमूत्रेण दिन एकं क्षीरेण दिनद्वादशकम् १२ घृतेन दिनद्वादशकम् १२ आमलकीरसेन दिनत्रिंशत्पर्यन्तं ३० भावयेत् ॥८७॥
अथ क्षीराहारो भुञ्जीत । वलीपलितनिर्मुक्तो दीर्घायुर्जायते नरः ॥८८॥

somarājībījāni śuṣkāṇi kārayitvā taccūrṇaṃ uṣṇodakena dinatrayaṃ gomūtreṇa dina ekaṃ kṣīreṇa dinadvādaśakam 12 ghṛtena dinadvādaśakam 12 āmalakīrasena dinatriṃśatparyantaṃ 30 bhāvayet ।
atha kṣīrāhāro bhuñjīta । valīpalitanirmukto dīrghāyurjāyate naraḥ ।

Technique: Dry the seeds of *somarājī* and powder them. This powder should be soaked in hot water for three days, one day in cow's urine, twelve days in milk, twelve days in *ghee*, and thirty days in the juice of *emblic myrobalan*.


somarājī

Therapeutic Advantage: If one takes milk alongwith this medicine, one becomes free from wrinkles and grey hair.

9) *uṣṇodaka kalpa*

उष्णोदकं तु यत्र स्यात्तत्र स्नात्वा समाहितः ।
तत्रैव चणकान् क्षिप्त्वा रात्रौ चेद् बुद्धिमान्नरः ॥९२॥
uṣṇodakaṃ tu yatra syāt tatra snātvā samāhitaḥ
tatraiva caṇakān kṣiptvā rātrau ced buddhimān naraḥ

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भवन्ति कोमलाः प्रातर्भक्षयेत्तान् दिने दिने ।
एवं मासप्रयोगेण जायते कनकप्रभः ॥९३॥

bhavanti komalāḥ prātar-bhakṣayet tān dine dine
evaṃ māsaprayogeṇa jāyate kanakaprabhaḥ

सर्वव्याधिविनिर्मुक्तो जीवेद्वर्षशताष्टकम् ।
एकवर्षप्रयोगेण जीवेच्चन्द्रार्कतारकम् ॥९४॥

sarvavyādhi-vinirmukto jīved varṣa-śatāṣṭakam
ekavarṣa-prayogeṇa jīvec-candrārka-tārakam

Technique: Uṣṇodaka means hot water. One should take bath with a concentrated mind at the source of hot water. He should soak chick-peas (horse gram) overnight in this hot water. They become soft in the morning. This should be eaten every day for a month.

Therapeutic Advantage: One gets a lustrous body. One also becomes free from all diseases and lives a long life if one consumes this for a year.

तस्य मूत्रपुरीषाभ्यां शुल्बं भवति काञ्चनम् ।
उष्णोदकं च काशीशं गन्धपाषाणमेव च ॥९५॥

tasya mūtrapurīṣābhyāṃ śulbaṃ bhavati kāñcanam
uṣṇodakaṃ ca kāśīśaṃ gandhapāṣāṇam-eva ca

चतुर्थांशेन कनकं रसभागं च निःक्षिपेत् ।
खल्वे च मर्द्दयेत् सर्वं नष्टपिष्टं क्षणेन तु ॥९६॥

caturthāṃśena kanakaṃ rasabhāgaṃ ca niḥkṣipet
khalve ca marddayet sarvaṃ naṣṭapiṣṭaṃ kṣaṇena tu

तेन लेपितमात्रेण शुल्बं भवति काञ्चनम् ।
निषिक्तं तेन तोयेन प्रतिवापं दहेद् बुधः ॥९७॥

tena lepitamātreṇa śulbaṃ bhavati kāñcanam
niṣiktaṃ tena toyena prativāpaṃ dahed budhaḥ

शुल्बं सञ्जायते स्वर्णं चन्द्रार्कं काञ्चनं भवेत् ॥
तारं वा तेन मार्गेण सिक्तं कनकमादिशेत् ॥९८॥

śulbaṃ sañjāyate svarṇaṃ candrārkaṃ kāñcanaṃ bhavet
tāraṃ vā tena mārgeṇa siktaṃ kanakamādiśet

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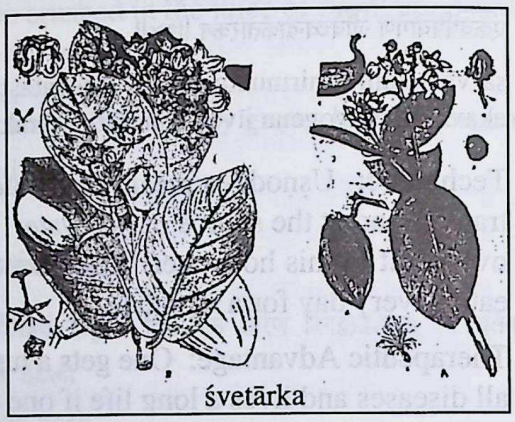
Technique: In hot water, put green vitriol (Ferrous sulphate). Add to it ¼ part of gold and mercury. Put all this in the mortar and grind them. With this process, mercury disappears soon.

Therapeutic Advantage: When smeared on the copper plate, the copper plate transforms into gold.

10) *śvetārka kalpa* –

(White variety of calotropis gigantia)


śvetārka

श्वेतार्कमूलस्यांगुष्ठपर्वप्रमाणं गणेशं कृत्वा दिनमेकं रक्तपुष्पसहस्रेण गन्धधूपदीपनैवेद्याक्षतैः 'ॐगणपतये नमः' इति मन्त्रेण सम्पूज्य द्यूते व्यवहारे राजद्वारे रणे च विजयी भवति ॥९९॥

अनेनैव विधानेनसरस्वतीं कारयित्वा सम्पूज्य सरस्वतीं लभते। शत्रोश्च मुखं स्तम्भयति ॥१००॥

'ॐह्रीं वद वद वाग्वादिन्यै नमः' इति सरस्वतिमन्त्रः। एवमेव सूर्य कारयित्वा'ॐ हंसः सूर्याय नमः' इति मन्त्रेण पञ्चोपचारैः सम्पूजयेत्। सूर्यो प्रसन्नो भवति ॥१०१॥

śvetārkamūlasyāṅguṣṭhaparvapramāṇaṃ ganeśaṃ kṛtvā dinamekaṃ raktapuṣpa-sahasreṇa gandha-dhūpa-dīpa-naivedyākṣataiḥ ।

"om gaṇapataye namaḥ" iti mantreṇa sampūjya dyūte vyavahāre rājadvāre raṇe ca vijayī bhavati।

anenaiva vidhānenasarasvatīṃ kārayitvā sampūjya sarasvatīṃ labhate। śatrośca mukhaṃ stambhayati ।

'om hrīṃ vada vada vāgvādinyai namaḥ' iti sarsvati-mantraḥ। evameva sūryaṃ kārayitvā 'om haṃsaḥ sūryāya namaḥ' iti mantreṇa pañcopacāraiḥ saṃpujayet । sūryo prasanno bhavati।

श्वेतार्कं तत्सूत्रेण कटौ बद्धं सुरते शुक्रं स्तम्भयति। श्वेतार्कक्षीररसाभ्यां सूतं मर्द्दयित्वा भक्षयेत्। एकविंशतिदिर्ने न—-॥१०२॥

वलीपलितनिर्मुक्तो जरामरणवर्जितः।

नवनागबलश्चैव सर्वज्ञो विजयी भवेत् ॥१०३॥

śvetārkaṃ tatsūtreṇa kaṭau baddhaṃ surate śukraṃ stambhayati। śvetārka-kṣīrarasābhyāṃsūtaṃ marddayitvā bhakṣayet। ekaviṃśatidinena —

valīpalitanirmukto jarāmaraṇavarjitaḥ।

navanāgabalaścaiva sarvajño vijayī bhavet ।

Technique: Its botanical name is *calotropis procera* with white variety. Make a Gaṇeśa of the size of about 3cm. out of it. It should be worshipped on one

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day with a thousand red flowers, sandal paste, incense, lamps and offering of eatables with the incantation of the *mantra 'oṃ gaṇapataye namaḥ'.*

Therapeutic Advantage: This gives success in every undertaking. Similarly, one can prepare sarasvatī and worship her.

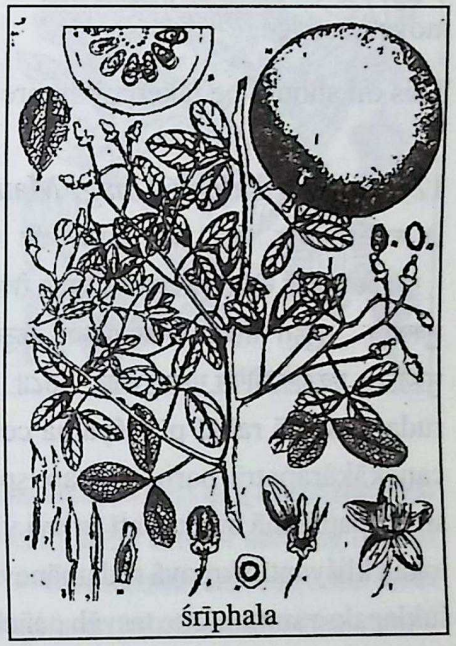
This brings restraint on the speech of an opponent.

The *Sarasvatī mantra* is *'oṃ hṛīṃ vada vada vāgvādinyai namaḥ'.*

Technique: Similarly, one should prepare an idol of Sun and worship it by repeating the *mantra 'oṃ haṃsaḥ sūryāya namaḥ'* to prpitiate the sun god.

One should eat mercury ground with milk (lectine) of *śvetārka.*

Therapeutic Advantage: After 21 days, one becomes free from wrinkles and grey hair and gains enormous strength.


śrīphala

11) *śrīphala kalpa*

बिल्वबीजं सुसूक्ष्मं चूर्णं कारयित्वा निष्पीड्य तत्तैलं गृहीत्वा कृष्णाष्टम्यां कृष्ण-चतुर्दश्यां वा वमनविरेचनपूर्वकं कर्षैकं पिबेत् ॥१०४॥

प्रथमदिने मेधावी द्वितीयदिने बधिरत्वं नाशयति। तृतीयदिने सर्वशास्त्रज्ञः चतुर्थदिने सहस्रग्रन्थभाषी पञ्चमदिने श्रुतिधरः षष्टमदिने ब्रह्मतुल्यः सप्तमदिने खेचरो भवति ॥१०५॥

'ॐवीरजननी स्वाहा' इति मन्त्रेण अष्टोत्तरशतमभिमन्त्र्य तैलं पिबेत् ॥१०६॥

bilvabījaṃ susūkṣmaṃ cūrṇaṃ kārayitvā niṣpīḍya tattailaṃ gṛhitvā kṛṣṇāṣṭamyāṃ kṛṣṇa caturddaśyāṃ vā Vamana-virecana-pūrvakaṃ karṣaikaṃ pibet

prathamadine medhāvī dvitīyadine badhiratvaṃ nāśayati। tṛtīyadine sarvaśāstrajñaḥ caturthadine sahasragranthabhāṣī pañcamadine śrutidharaḥ ṣaṣṭamadine brahmatulyaḥ saptamadine khecaro bhavati।

'om vīrajananī svāhā' iti mantreṇa aṣṭottaraśatam abhimantrya tailaṃ pibet ।

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Technique: *Śrīphala* is also called *bel* or *bilva* (*aegle marmelos*). The seeds of *bel* fruit should be crushed finely and oil should be extracted with the help of a crusher. Drink about 25ml. of this oil on 8th day or 14th day of dark fortnight after purifying by practising *vamana* (vomiting) and *virecana* (purgation).

Therapeutic Advantage: On first day, one becomes wise. On second day, deafness is cured. On third day, one becomes a knower of all sciences. On fourth day, one can read thousands of books. On fifth day, one gets extraordinary memory. On sixth day, one becomes like a *Brahmā* and on seventh day, one is able to move in space.

This oil should be taken by impregnating it with *mantra 'oṃ vīrajananī svāhā'*.

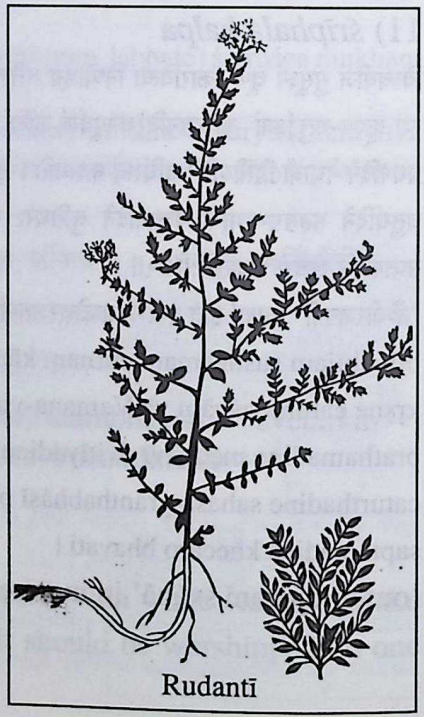
12) *rudantī kalpa (Alhagi Maurorum)*

i) रुदन्ती श्वेता रक्ता पीता श्यामा चेति चतुर्द्धा। चणकाकारपत्रा हरिमेचकपुष्पा। हिमाकारस्रवत्पत्रस्था बिन्दुमती। मयि विद्यमानायां लोकाः क्लिश्यन्तीति कृपया रोदमानेव महौषधी ॥१०७॥

शुक्लपक्षे सुमुहूर्त्ते तस्याः पञ्चागं गृहीत्वा कटुकालाम्बुकपात्रे स्थापयित्वा मधुनालोड्य बिडालपदमात्रं भक्षयेत्। तैलान्नं भुञ्जीत। एकमासप्रयोगेण सहस्रायुर्भवति ॥१०८॥

rudantī śvetā raktā pītā śyāmā ceti caturddhā । caṇakākārapatrā harimecakapuṣpā । himākāra sravatpatrasthā bindumatī। mayi vidyamānāyāṃ lokāḥ kliśyantīti kṛpayā rodamāneva mahauṣadhī। śuklapakṣe sumuhūrtte tasyāḥ pañcāṅgaṃ gṛhitvā kaṭukālāmbukapātre sthāpayitvā madhunāloḍya biḍālapadamātraṃ bhakṣayet। tailānnaṃ bhuñjīta। ekamāsaprayogeṇa sahasrāyurbhavati।

Rudantī is of four kinds—white, red, yellow and black. It has the leaves of the size of chick-pea and has blue flowers.



Rudantī

Technique: On an auspicious day in the bright fortnight of the month, take *rudantī* with all five ingredients like root, stem, leaves, flowers and

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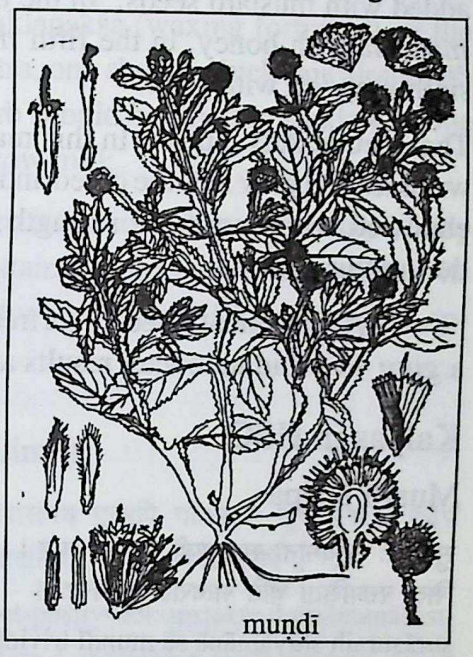
fruits in a *kaṭuka alāmbuka* vessel. Mix it with honey and eat in the measure of a cat's paw. Take an oily diet.

Therapeutic Advantage: With this treatment for a month, one lives a long life.


muṇḍī

ii) रुदन्तिरसमादाय मधुसर्पिसमन्वितम् ।
सप्तरात्रप्रयोगेण वज्रकायो महाबलः ॥
भुवनान्तरचारी च दिव्यचक्षुः प्रजायते ॥ १०९ ॥

rudantirasam ādāya madhusarpi-samanvitam।
saptarātra-prayogeṇa vajrakāyo mahābalaḥ ।
bhuvanāntaracārī ca divyacakṣuḥ prajāyate ।

Technique: In the juice of *rudantī,* add *ghee* and honey.

Therapeutic Advantage: With this treatment for 7 days, one gets enormous strength, robust body and keen eyesight.

13) *muṇḍī kalpa* (Sphaeranthus indicus Linn.)–

भिक्षूत्तमांगपरिकल्पितनामधेयं तत्पत्रपुष्पफलशाखसमूलचूर्णम् । तक्रारनालपयसा मधुशर्कराज्यैरद्यात् पृथक् कवलितं रसमण्डलानि ॥११३॥ मुण्ड्याः पञ्चांगचूर्णं कृत्वा प्रथममण्डलं तक्रेण सह ग्रासमात्रमश्नियात् । द्वितीये आरनालेन सहाश्नियात् । आरनालं तु राजिकामिश्रं तक्रम् । तृतीये पयसाश्नियात् । चतुर्थे मधुना सहाश्नियात् । पञ्चमे शर्कराजलेनसहाश्नियात् । षष्ठे आज्येन सहाश्नियात् । एवं मण्डलषट्ककृते सति वलीपलितवर्जितः गदवर्जितः मतिपूर्णश्च महद्बलपराक्रमो भवति । तिक्ताम्लक्षारवर्जं भुञ्जीत । अत्र स्वेच्छाविहारः ॥११४॥

bhikṣūttamāṅga-parikalpita-nāmadheyaṃ tatpatra-puṣpa-phala-śākha-samūla-cūrṇam । takrāranāla-payasā madhu-śarkarājyair-adyāt pṛthak kavalitaṃ rasamaṇḍalāni । muṇḍyāḥ pañcāṅgacūrṇaṃ kṛtvā prathama maṇḍalaṃ takreṇa saha grāsamātram aśniyāt । dvitīye āranālena sahāśniyāt । āranālaṃ tu rājakāmiśraṃ takram । tṛtīye payasāśniyāt । caturthe madhunā sahāśniyāt । pañcame śarkarājalena sahāśniyāt । ṣaṣṭhe ājyena sahāśniyāt । evaṃ maṇḍala-ṣaṭkakṛte sati valīpalita-varjitaḥ gadavarjitaḥ matipūrṇaśca mahadbalaparākramo bhavati । tiktāmlakṣāravarjaṃ bhuñjīta । atra svecchāvihāraḥ ।

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Technique: Make the powder of all five parts of *muṇḍī* plant, namely, root, stem, leaves, flowers and fruits. Take one morsel of it with buttermilk in the first *maṇḍala* (40 days). In the second *maṇḍala* (40 days), take it with buttermilk added with mustard seeds. In the third *maṇḍala*, eat it with milk. In the fourth *maṇḍala* with honey, in the fifth *maṇḍala* with water mixed with sugar, in the sixth *maṇḍala* with *ghee*.

Therapeutic Advantage: In this manner when it is consumed for six *maṇḍalas*, wrinkles and grey hair are cured and one becomes free from diseases and becomes endowed with enormous strength and intellect. One should avoid sour food during this period.

Above-mentioned kalpa treatments should be done under the guidance of a *guru* to avoid untoward results and to ensure desirable results.

Kalpas in HSC:

Muṇḍī Kalpa

सुरासुरैः स्तूयमाना सा मुण्डी त्रिविधा मता ।
सिता रक्तासिता चेति सत्वराजसतामसाः ॥

surāsuraiḥ stūyamānā sā muṇḍī trividhā matā
sitā raktāsitā ceti satvarājasa-tāmasāḥ

शुक्लपक्षे तु पूर्णायां पुष्यरेवती रोहिणी ।
श्रवणाक्षै समभ्यर्च्य समूलां तां समे हरेत् ॥

śuklapakṣe tu pūrṇāyāṃ puṣyarevatī rohiṇī
śravaṇākṣai samabhyarcya samūlāṃ tām same haret

तच्चूर्ण सेवनात्सप्त रात्रौ शारीरवान्भवेत् ।
द्विसप्त दिवसावादन्ममरत्वमवाप्नुयात् ॥

taccūrṇa sevanātsapta rātrau śārīravān bhavet
dvisapta divasā vādanmamaratvam avāpnuyāt

छायाशुष्कं तु तच्चूर्णं कर्षं गोपयसा सह ।
वर्षैकेन रुजं हन्ति जीवेद्वर्षशतत्रयं ॥

chāyā śuṣkaṃ tu tuccūrṇaṃ karṣaṃ gopayasā saha
varṣaikena rujaṃ hanti jīvedvarṣaśatatrayaṃ

ॐ नमो भगवतेमृतोद्भवायामृतं कुरु कुरु स्वाहा ।
एतत्सेवनं पथ्येन मंडलषट्कं विधेयम् ॥

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om namo bhagavate'mṛtodbhavāyā'mṛtaṃ kuru kuru svāhā
etatsevanaṃ pathyena maṅḍalaṣaṭkaṃ vidheyam

Technique: Muṇḍī is of three types - white, red and blackṇ due to predominance of satva, rajas and tamas respectively. In śuklapakśa (waxing fortnight) on the day of puṣya, revatī, rohiṇī or śravaṇa nakṣatra, one should pluck this alongwith roots after performing due worship. This herb should be dried in shadow. One karṣa of its powder may be consumed with cow milk.

Therapeutic Advantage: If powder of this herb is consumed for seven days, body turns anew. If consumed for 15 days, one attains immortality. One year of its consumption cures all diseases and one lives for 300 years (HSC(ms.)-p.222,appendix).

Vārāhīkanda kalpa (Dioscorea bulhifera Linn.)

वाराहीकन्दचूर्णं घृतगुडसहितं भक्षयेत्पुष्टिवृद्धिस्तक्रे दुर्नामनाशस्त्वथ पुनरपि गोःक्षीरके कुष्ठनाशः । तद्वर्णं शर्कराद्यैर्मधुरमपि पयः पीयते सर्वकालं वर्षाभ्यां कृष्णकेशो हतवलिपलितः कृष्णमेदी शरीरे ॥

vārāhī kanda cūrṇaṃ ghṛta-guḍa-sahitaṃ bhakṣayet-puṣṭivṛddhiṃstakre durnāmanāśastvatha punarapi goḥ kṣīrake kuṣṭhanāśaḥ tadvarṇaṃ śarkarādyair madhuramapi payaḥ pīyate sarvakālaṃ varṣābhyāṃ kṛṣṇakeśo hatavalipalitaḥ kṛṣṇamedī śarīre

Technique: Powder of vārāhīkanda may be consumed alongwith ghṛta and molasses which helps in gaining weight (energy) and intelligence.

Therapeutic advantage: If this herb is taken with butter milk, one gets rid of mental disorders. If taken with cow milk, one overcomes skin diseases. One should regularly take (this herbs) mixed with sugar and milk. In few years, one's hair turns black and even baldness is also cured (HSC-p.222,appendix).

Nirguṇḍī kalpa (Leaved Chaste Tree or Indian Privet)

i) निर्गुण्डीपत्रमेकं तु त्रिकालं परिभक्षयेत् ।
द्वादशाब्दे भवेद् देवि जरामरणवर्जितः ॥

nirguṇḍī patramekaṃ tu trikālaṃ paribhakṣayet
dvādaśābde bhaveddevi jarāmaraṇa varjitaḥ

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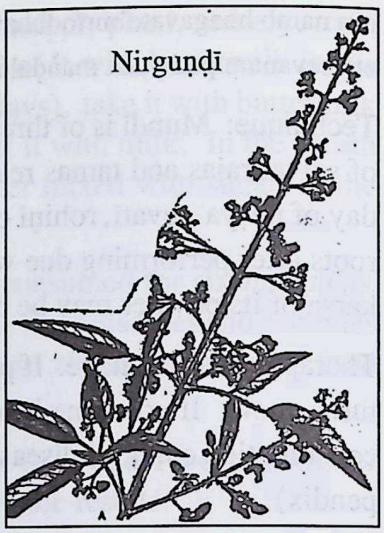


Therapeutic advantage: One should consume one leaf of nirguṇḍī three times a day. In twelve years one becomes free from diseases and (premature) death.

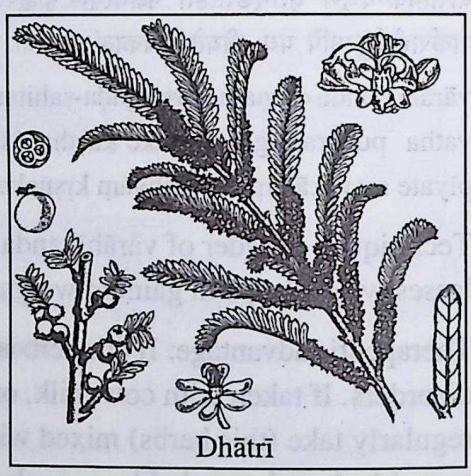
ii) कृष्णास्तिला निर्गुण्डिकादलानि विल्वस्य पत्राणि रजोह्यमीषां संसेव्यमानं मनुजेन नित्यं संहृत्य रोगानजरी करोति ॥

kṛṣṇāstilā nirguṇḍīkādalāni vilvasya patrāṇi rajohyamīṣāṃ saṃsevyamānaṃ manujena nityaṃ saṃhṛtya rogānajarī karoti

Therapeutic advantage: One who consumes a mixture of powder of black sesame, leaves of nirguṇḍī, leaves of bilva (Bael) everyday becomes free from diseases and old age (HSC-p.222,appendix).

Dhātrī Mahākalpa

पक्वधात्र्याः पंचशतफलानां पूर्ववत्क्रिया पलाशोलूखले कृष्णा तानि क्षौद्रे तु निःक्षिपेत् । कुटीप्रवेशविधिना निर्वाते विजनस्थले तद्भजन्मुक्तपानानांतो निःसंगो ब्रह्मचर्यवान् । कल्पस्यास्य प्रभावेन केशाः दन्ताः पतन्ति च । अहेरिव त्वचं हित्वा वृद्धः स्यात्शोडशाब्दकः ।



pakvadhātryāḥ pañcaśataphalānāṃ pūrvavatkriyā palāśolūkhale kṛṣṇā tāni kṣaudre tu niḥkṣipet । kuṭī praveśa vidhinā nirvāte vijanasthale tadbhajanmuktapānānāṃto niḥsaṅgo brahmacaryavān kalpasyāsya prabhāvena keśāḥ dantāḥ patanti ca aheriva tvacaṃ hitvā vṛddhaḥ syātśoḍaśābdakaḥ

Technique: Dhātrī āmalakī (emblic myrobalan) fruits which are well ripe should be collected in 500 numbers. Fruits should be pounded in (ulukhala) mortar made of palāśa wood to make fine powder. This powder thereafter may be mixed with honey. By living in a cottage made in an area which is free from draught of wind and is also isolated, one should consume this mixture while observing celibacy.

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Therapeutic advantage: This kalpa causes shedding of hair and teeth, which then grow a new. Just as a snake shreds its skin, similarly, one consuming this kalpa turns as young as of 16 years of age (HSC-p.222,appendix).

Amarolī kalpa

i. शिवाम्बुसहितं निम्बं पञ्चांगं सेवयेत् सदा ।
त्वचं त्यजति योगीन्द्रो भुजंगः कञ्चुकं यथा।

śivāmbusahitaṃ nimbaṃ pañcāṅgaṃ sevayet sadā
tvacaṃ tyajati yogīndro bhujaṅgaḥ kañcukaṃ yathā

Technique: One should consume nimba (Margosa) with all its parts (five parts--leaf, flower, bark, root and fruit) mixed with one's own urine.

Therapeutic Advantage: By this one rejuvenates the body completely just as the old skin of a snake is shredded replacing the new.

ii. सततं प्राप्तरुच्याथ क्षालयन् लोचनेमुना ।
दिव्या दृष्टिर्भवेत्तस्य चक्षुरोगैर्न बाध्यते ।

satataṃ prāpta rucyātha kṣālayaṅllocanemunā
divyā-dṛṣṭir-bhavet-tasya cakṣurogair-na-bādhyate

Technique: One should wash the eyes regularly with water prepared from rucyā—kṛṣṇa-jīraka (Black Caraway seed-- Rājanighaṇṭu-6.104) and mixed with one's own urine.

Therapeutic Advantage: With this practice one enjoys excellent eyesight. One will also not suffer from eye-disorders.

iii. शिवांबुं त्रिफलायुक्तं आयुःबुद्धिविवर्धनं
केवलं च पिबेन्नित्यं जरामृत्युविनाशनं
मोहावरणसंहर्त्री विद्याबुद्धिविवर्धनं
शैत्यघ्नमुष्णहेमन्ते हिमबाधाहरं परं
अस्य मात्राश्चुलुकस्त्रयम् ।

śivāmbu triphalāyuktaṃ āyuḥbuddhi vivardhanaṃ
kevalaṃ ca piben nityaṃ jarā mṛtyu-vināśanaṃ
mohāvaraṇasaṃhartrī vidyābuddhivivardhanaṃ
śaityaghnam uṣṇahemante himabādhāharaṃ paraṃ
asya mātrāśculukastrayam

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Technique: One should consume triphalā mixed with one's own urine.

Therapeutic Advantage: This expands span of life, overcomes spell of infatuation and enhances wisdom and intelligence. This mixture reduces intensity of cold in winter and also heat in summer seasons.

Prescribed dosage of this is three culukas (one culuka is one hand-full).

त्रयं कालं त्रेण्यधोष्या च मनु कुर्यात् शिवांबुसेवने पथ्यं तु
सेवयेन्मधुराहारं सैन्धवेन समन्वितं अतैलभक्षणं देवि परमानन्दवपुर्धरः
शिवांबुग्रहणं पवित्राणि तु अलावौ वा शंबुपात्रे
श्रीफले वैष्णवे तथा श्वेतकाचमये पात्रे पल्लवे मृण्मये पिबेत् ।

trayaṃ kālaṃ treṇyadhoṣyā ca manu kuryāt śivāmbu sevane pathyaṃ tu
sevayen madhurāhāraṃ saindhavena samanvitaṃ ataila bhakṣaṇaṃ devi paramānanda vapurdharaḥ
śivāmbu grahaṇaṃ pavitrāṇitu alāvau vā śambupātre
śrīphale vaiṣṇave tathā śvetakācamaye pātre pallave mṛṇmaye pibet

All the three above-mentioned preparations should be consumed three times a day. During the period of its consumption, one should stick to sweet diet. Rock-salt is preferable. Oily food is better avoided. Thus one enjoys a blissful body.

One's own urine should be collected in and consumed from a container made out of green gourd (alāvu), or conch-shell, or coconut, or viṣṇu (a cup made out of lotus), or white (crystal) glass-ware, or a leaf, or even an earthen ware. HSC-p.222,appendix).

Herbal medicines in JP

a) भृंग समूल संग्रह आनै ताहि सुकायरू चूरण ठानै ।
क्रिष्णतिल आमल दधि लेवै मधित्रिय सकल कौ सेवै ।।666।।
रोगव्याध सबही कटै जरामृत्यु मिटि जाय ।
जयतराम अवखद भखै तो ये ता गुण थाय ।।667।।

bhṛṅga samūla saṅgraha ānai tāhi sukāyaru cūraṇa ṭhānai
kriṣṇatila āmala dadhi levai madhitriya sakala kau sevai

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rogavyādha sabahī kaṭai jarāmṛtyu miṭi jāya
jayatarāma avakhada bhakhai to ye guṇa thāya

Technique: Collect bhṛṅga plant (Eclipta alba Hassk.) alongwith roots and dry it up to make powder. To this powder, add black sesame and consume it with curd and honey.

Therapeutic Advantage: This overcomes all diseases, old age and premature death (JP.666-667).

b) एक एक निर्गुडी पात दिनप्रति तीने बेर जो खात ।
वरसवार है अैसो होवै जरामृत्यु दोनूसों खोवै ।।668।।

eka eka nirguḍī pāta dinaprati tīne bera jo khāta
varasavāra hai aiso hovai jarāmṛtyu donūsoṃ khovai

Technique: Consume one leaf of nirguṇḍī (Indian Privet) three times everyday.

Therapeutic Advantage: In a year of time one finds relief from old-age and (premature) death (JP.668).

c) निर्गुडी नलनी अरू मूंडी समकरि वनते ल्यावै ढुंढी ।
बहुरि सर्करा घृत जु मिलावै वरसदिवस साध्या सिध पावै ।।669।।
षटमास गंधक सो धरै तिलकरू गोलोचन सम करै ।
मधुत्रय जुक्ति चूर्ण करि खावे अजर अमर पदवी सो पावे ।।670।।

nirguḍī nalanī aru mūṅḍī samakari vanate lyāvai ḍhuṅḍhī
bahuri sarkarā ghṛta ju milāvai varasadivasa sādhyā sidha pāvai
ṣaṭamāsa gaṅdhaka so dharai tilakaru golocana sama karai
madhutraya jukti cūrṇa kari khāvai ajara amara padavī so pāve

Technique: Mix nirguṇḍī (Indian Privet), nalanī (nalinī—lily) and muṇḍī (gorakha-muṇḍī—Sphaeranthus indicus Linn.) in equal proporation to which add sugar and ghṛta (ghee—clarified butter) and keep this mixture for a year and six months by mixing with gandhaka (sulphar).

Therapeutic Advantage: It should be consumed with honey (three times a day) which makes one immortal (JP.669-670).

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Picture courtesy:

1. Herbs for Health and Beauty—Suman Seth, pub. India Book House, 2007.

2. Abhinav ButidarpanCitravali, Part-1-2, Shri Ruplal G. Vaishya, pub. Choukhamba Sanskrit Series Office, Varanasi, 1960.

3. Dravyagunavidnyan, Shri V. M. Gogate, Continental Prakashan, Pune-411030, 1882.

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Glossary

Abdomen, distention of – see alasaka.

Abdominal disorders – see udararoga.

Abdominal enlargement – see udara.

Abscess in ear – see karṇaroga.

Abscess, internal – see vidradhi.

Acne – see carmaroga.

Adenoids – see kaṇṭharoga.

Ādhi – mental illness.

Adhijihvikā – see kaṇṭharoga.

Aggressiveness – see mental illness.

Agnimāndya mandāgni – dyspepsia, reduced digestion

It is a condition pertaining to digestion of food. Consumed food is not properly digested due to poor or reduced flow of digestive juices. There are thirteen types of agni functioning in human body out of which jaṭharāgni is the most important, which if not treated properly in time would cause disorders of āma.

It is recognised through indigestion, low appetite, loss of taste, excess salivation, sour belching, heaviness and gases in belly, nausea, heart burn etc.

During rainy season when moisture content in the atmosphere is high, generally people experience digestive capacity to be poor.

Also see indigestion (Ajīrṇa).

Ajīrṇa – Indigestion.

Reduced flow of digestive juices owing to some physical and mental factors such as excessive intake of food and water, irregular diet and rest, stressful mental state caused by envy, fear, anger etc. This gives rise to inability to digest even simple and light food in time. This is ajīrṇa.

It causes lassitude, dullness, heaviness of the body, retention of gases, constipation and even loose motion.

Also see dyspepsia (mandāgni), udararoga.

Ajara- free from disease (senility).

Ajīrṇa, śūla – see śūla.

Ākṣepaka – convulsions of the body caused by deranged vāta.

Alasaka

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Acute distention of abdomen. It causes severe pain in abdomen, retention of faeces and gases, flatus, thirst and eructation, intestinal noises, obstinate constipation, hiccup and eructation due to diet having been wrong. Excessive pain, acidity, and feeling of stuffiness in the stomach are its symptoms.

Allergic asthma – is the result of allergic reaction taken place in the bronchial mucosal lining. Common inciting factors are pollens, dust, molds, and certain foods.

Allergic Respiratory Diseases

Hay Fever (allergic rhinitis) and asthma are two very common allergic diseases of respiratory tract. Hay fever affects the mucosa or lining of the upper respiratory tract. Asthma is confined to bronchial tubes of the lower respiratory tract.

There are two divisions of asthma, allergic and infectious. The infectious type of asthma resembles bronchitis with cough and wheezing.

Alasatā- laziness.

Ālasya- laziness.

Allergic rhinitis – see allergic respiratory disease.

Alopecia – see baldness and khālitya.

Āma- undigested food residue, toxins.

Āmadoṣa- disorder caused by āma.

Āmaśūla – see śūla.

Āmavāta – rheumatism

Vitiated āma (undigested food residue) and vāta involve stomach, lower back and joints of the body which cause pain mainly in joints. It causes loss of appetite, poor digestion, stiffness of body parts, and heaviness in the heart.

It also causes inflammation of joints effecting hands, feet, knees and sacrum.

Fever may strike due to āmavāta. It disturbs sleep cycle. One lacks initiative. Constipation occurs often. Āmavāta can lead to disability.

Also see Rheumatoid Arthritis.

Āmaya – disease.

Amlapitta – hyperacidity.

It is a condition of excessive acid formation in the stomach. Due to this one feels burning sensation in the throat and chest. It causes bitter and acidic eructation, nausea, loss of appetite, poor digestion, prostration and heaviness in body.

If not managed early, it can lead to ulceration.

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Anaemia – see pāṇḍuroga.

Aṇḍadoṣa- diseases of testes.

Āndhya- blindness .

Agakampa- tremor of body part.

Aṅgalaulya- sluggishness (of limbs).

Angina pectoris – see hṛdroga.

Ankle, sprain of – see vātavyādhi.

Annadrava śūla – see vraṇa āmāśaya.

Ano-rectal-abscess – see bhagandara.

Antaranga-vraṇa- see vidradhi.

Āntradoṣa-diseases of bowels

Anuria – see urogenital disease.

Anxiety – see mental illness.

Apamṛtyu- premature death.

Apasmāra – epilepsy, hysteria

Due to derangement of intellect and mind one looses memory or consciousness for a brief period. In such a condition, one sees imaginary things and falls on ground. Eyes and eyebrows become distorted. Froth comes out of mouth. Entire body tremors and hands and feet are convulsed. This condition lasts for some time. Then the patient gains consciousness as if awakened from sleep.

Epilepsy is common disorder of human nervous system. A sudden seizure occurs which is triggered by visual stimuli or a flickering image or a sudden change from dark to very bright illumination.

70 % of epilepsy cases are idiopathic having no known cause. Rest 30 % are symptomatic – linked to some brain lesion or resulting from injury. It also occurs with hysteria in an insane patient.

Ardhāvabhedaka – see śiroroga.

Ārdrakāsa – see kāsa.

Ariṣṭa- signs of ensuing death.

Arrhythmias – see hṛdroga.

Arśa – piles, Hemorrhoids

It is a condition in which a fleshy swelling of various size, shape and colour erupts in the anus. In one condition there occurs no bleeding from the swelling. It is caused due to dominance of vāta and kapha. It is called śuṣkārśa.

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In another condition, due to predominance of pitta and rakta, the patient passes streaks of red blood alongwith faeces. Sometimes it may bleed profusely leading to complication such as anemia. This is called srāvī arśa or raktārśa.

There grow polyps or fleshy condylomate (popularly known as piles) inside the rectum and also in the renal region. It is caused mainly due to wrong diet and impaired digestion. Often stool is charged with blood. Also there may be sudden haemorrhages. In an advanced stage, there may be growth of hard papilla of various shapes around the anal passage.

It is a tortuous enlargement of hemorrhoidal veins. It is characterized by bleeding, irritation and discomfort including itching in the anal region alongwith pain and inflammation.

Arthritis – see medovṛddhi.

Aśmarī - urinary calculi, stone

In this, gravel or stone-like concretions of fine or large size inside the bladder are formed. It is chiefly caused by vitiated kapha. It results in difficulty in urination, pain in uro-genital region. Urine turns turbid, thick, foul smelly and coloured.

It is four different types - vātāśmarī (caused by deranged vāta), pittāśmarī (due to deranged pitta), śleṣmāśmarī (due to deranged śleṣma) and śukrāśmarī (due to concretion of un-discharged semen). Also see mūtrāśmarī.

Aśmarī, pittāśmarī – see śūla and aśmarī.

Asra (roga)- disease of blood

Asthma – see śvāsa and allergic respiratory disease.

Atherosclerosis – see hṛdroga.

Atinidrā- excess of sleep.

Atisāra – acute diarrhoea

Looseness of bowels, liquid stools (diarrhoea) due to improper or contaminated food; improper habits or parasitic growths in the intestinal regions. The first signs are –

Piercing pain in and around the lower abdomen, suppression of normal bowel movements, distention of the abdomen and indigestion. The stool is abnormal in colour and quantity. In acute (āma) stage and chronic (pakva) stages the supervening symptoms, like watery liquid stool with fetid smell and emitting in broken jets in case of the former, and in the latter a contrariety of these symptoms with the sense of lightness of the body and in effected organ are noticed.

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i. āmātisāra – in condition of diarrhoea, one passes slimy faeces with bad smell which sinks in water.

ii. Pakvātisāra – in this condition of diarrhoea faeces do not sink in water.

It is generally accompanied by inflammation of intestine and also sometimes by passing of mucus or blood.

It is often caused due to infection of microorganisms. It is also possible by chemical and food poisoning.

Also see dysentery.

Atyāhāra- excess consumption of food .

Atyaśana- excess consumption of food.

Auṣadhakalpa- rejuvenation therapy through herbs.

Backache

A common problem after 40 cause of it may be simple, but can indicate to an internal disorder. Causes can be kidney or pancreas disease, spinal arthritis and even peptic ulcer.

Generally it is a result of strain on the muscles, nerves, or ligaments of spine. It can strike due to poor posture, carelessness in lifting or carrying a package, long sitting hours and an improper chair, sleeping on a very soft mattress. Emotional problems can also cause backache.

Also see slipped disc.

Back pain – see slipped disc and backache.

Balance, impairment of – see karṇaroga.

Baldness – alopecia

It generally is related to man known as male pattern baldness.

If daily hair-loss is not replaced at the same rate, it leads to baldness. Other forms of baldness may be the result of bacterial or fungal infections, or allergic reaction to medicine.

Poor nutrition can result in dry, dull and brittle hair, which may break easily.

Bell's palsy – see vātavyādhi.

Bhagandara - fistula-in-ano

Suppuration and sinus formation inside the rectum, perineum, bladder and adjoining areas, so that channels of communication form between them. The inner

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ulceration is extremely painful, non-healing and itching.

It causes pain and fever. It is also known as bhagandara pīḍakā (ano-rectal-abscess). When this abscess breaks through perineum, anus or bladder with an opening it is called bhagandara (fistula-in-ano).

Before onset of bhagandara, one suffers from pain in the waist, inflammation and burning sensation around the anus. When fully blown, bhagandara causes acute pain and discharge.

Bhavaroga – suffering or disease in life.

Bhrama – giddiness

In the condition of bhrama there prevails a sensation of unsteadiness or spinning of the head.

Bleeding, internal – see raktapitta.

Brachial neuralgia – see vātavyādhi.

Branchial neuralgia – viśvācī, see vātavyādhi.

Bronchial asthma – see śvāsaroga.

Bronchitis

It involves the entire lungs, which therefore can cause quite severe breathlessness. It causes damage to the lungs tissues and bronchi. It causes spasm of the bronchi accompanied by wheezing.

Burning sensation – see dāha.

Canities – see palita.

Cāpalya- fickleness

Cardiovascular disease – see hṛdroga.

Carma roga – skin diseases

There are various forms of skin disease prominent of which are:

i. Pāmā and kacchū

In condition of pāmā numerous pimples with discharge, itching and burning sensation, particularly effecting between fingers, on the ulnar border of hands, thighs, buttocks etc. would erupt. In case there is severe burning sensation in the vesicles especially in hands and buttocks then it is called as kacchū.

ii. Vicarcikā - Dry and weeping eczema.

Eruptions of dark or dark brown vesicles on the skin in the group form causing itching and excessive discharge is called vicarcikā.

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iii. Aruṃṣikā - furunculosis

Due to infection of lice or vitiation of blood etc. weeping or greasy scabs of multiple channels develop on the scalp. This is called aruṃṣikā.

iv. Yuvānapiḍikā - acne

In such a condition, nodules appearing like thorns eruption on the facial skin of young people.

v. Dadru – ringworm.

In this disease, elevated pimples of copper colour in a circular or ring form on the skin are formed causing itching.

vi. Pādadārī - chaffed soles

In this condition painful fissures appear on the sides of the sole and also on the base of toes. It is caused due to excessive walking and dryness (vāta).

vii. Ahipūtanā - erythema, napkin rash, sour buttocks.

Due to lack of cleanliness and negligence, babies may develop itching around the anus. It aggravates in to rashes or weeping pimples with itching.

viii. vṛṣaṇakacchu – eczema of the scrotum

Absence of cleanliness and wellness of scrotum cause itching effects. It leads to formation of pimples with discharge.

ix. Cippa and kunakha

Cippa is the acute inflammation of nail bed. In this condition suppuration occurs in the nail bed which causes burning and pain.

If inflammation around the nail bed is of mild nature, it causes fragility of the nail. This is called kunakha.

Cataract – see netraroga.

Chronic bronchitis – see śvāsaroga.

Chronic sinusitis – see śiroroga.

Cluster headache – see śiroroga.

Colic – see śūla.

Colour blindness – see netraroga.

Common cold – see nāsāroga.

Conjunctivitis – see netraroga.

Constipation –see koṣṭhabaddhatā.

Convulsion – apatantraka; see vātavyādhi and ākṣepaka.

Coronary artery disease – see hṛdroga.

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Coronary disorders – see medovṛddhi.

Coryza – see nāsāroga.

Cough – see kāsa.

Cough, chronic – see kāsa.

Cyst – see granthi.

Dāha – dehydration, burning sensation

This condition causes extreme burning sensation in the body. It may be caused due to excessive use of liquor, vitiation of blood and bile, holding up of natural urges, bleeding diseases of consumption, trauma of vital organs.

In severe conditions the patient sticks out tongue. Face may turn out copper coloured. Delirium, fainting, state of coma and loss of consciousness may accompany.

Dāharoga- burning

Dantadoṣa-dental disease

Dantamūlaroga

i. dantapuppuṭaka (gum boil) – A boil erupts at the root of the teeth causing inflammation.

ii. dantaveṣṭa – pyorrhoea – When effected by this disease, one discharges pus and blood from the root of teeth. It smells foul. Teeth become loose.

iii. dantaśarkarā - Hard deposits on the teeth and teeth junctions.

Dantaśarkarā - see dantamūlaroga.

Dantaveṣṭa – see dantamūlaroga.

Deafness – see karṇaroga.

Dehāgni- bodily fire.

Dehānala – bodily fire.

Dehydration – see dāha.

Depression – see mental illness.

Dharaṇīdoṣa-disease of small intesntine. According to āyurveda, it should be grahaṇīdoṣa).

Dhātu – bodily constituents which are 7 = rasa, rakta, māṃsa, asthi, majjā, śukra and medaḥ

Dhātudoṣa- disorders in bodily constituents.

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Dhātumala- toxins in bodily constituents.

Dhātuprapoṣaṇa- replenishing bodily constituents.

Diabetes – also see medovṛddhi and prameha.

Diabetes mellitus – see prameha.

Diarrhoea – see atisāra.

Dīpana- enkindled digestive fire.

Diverticula, granthi, gulma

It is an abnormal pouch (granthi or gulma) caused by herniation of the mucous membrane of the digestive passage. It can form in duodenum, stomach, colon, esophagus or other parts of the intestine. The pouch can get inflammed which even get ruptured leading to vomiting and pain.

Also see gulma and granthi.

Dry cough – see kāsa.

Duodenal ulcer – see vraṇa āmāśaya.

Dvīpa – bodily constituents.

Dysentery

It is caused by microorganisms thriving in intestines, which are identified as amoeba and bacillary which are bacteria.

It causes diarrhoea with blood and pus in stool alongwith cramps and fever.

Infection can spread from person to person through infected excrement.

Also see atisāra and grahaṇī – diarrhoea.

Dyspepsia – see agnimāndya and ajīrṇa.

Dyspnoea – see hikkā and śvāsaroga.

Dysurea – see mūtraroga and urogenital disease.

Ear, disease of – see karṇaroga.

Ear, pain in – karṇaśūla, see vātavyādhi.

Ears, ringing in – see karṇaroga.

Eczema – see carmaroga.

Epilepsy – see apasmāra.

Erbe's paralysis – viśvācī, see vātavyādhi.

Eye disease – see netradoṣa.

Eye sight, weak – see netraroga.

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Facial paralysis – ardita, see vātavyādhi.
Faint – see mūrcchā.
Female, diseases of – see strīroga.
Fever – see jvara.
Fistula-in-ano – see bhagandara.
Food poisoning – see viṣa.

Gada- disease.
Galaroga- see kaṇṭharoga.
Galaugha – see kaṇṭharoga.
Gastric ulcer – see vraṇa āmāśaya.
Ghaṭasaṃśodhana- purification of body
Giddiness – see bhrama.
Gilāyu – see kaṇṭharoga.
Glaucoma – see netraroga.
Gout – see vātarakta.
Grahaṇī or saṃgrahaṇī - dysentery, spree, malabsorption syndrome

A disease which affects the upper end of the small intestine. It has symptoms which are poor appetite, passing of undigested remnants of food with stool, constipation alternating with liquid stools, pain, fetid smell of stools, physical lassitude, cough and intestinal sounds. In advanced cases, oedema, emaciation, pain in joints, unusual hunger and thirst, acidic eructation, bad taste in mouth and mild asthma are present.

One is unable to digest his food properly and passes it out quite frequently through motions in digested or undigested form. Stool may be hard or loose.

Granthi – cyst

Round, firm, knotty and elevated swelling in any portion of the body, caused by vitiation of flesh, blood, fat etc., and by deranged kapha.

Granthi – see diverticula.
Granthidoṣa-diseases of joints.
Grey hair – see pālitya.
Gudāvarta- obstruction of bowls.
Gulma- glandular enlargement.
Gulma – internal tumours or glandular swellings, localised abdominal tumor or swelling

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In this condition round, motile or non-motile swelling similar to that of a gland develops in the abdomen. It changes its size from time to time.

It causes loss of appetite, difficulty in defecation, urination, passing of flatus. It makes rumbling noise in the intestine. Abdomen gets distended. One experiences excessive eructation.

Tumor can grow on various organs such as:

i. Bladder tumors – It mostly affects men. First symptom of bladder tumor is blood in urine. A tumor may not be always painful, but it can cause inflammation.

ii. Kidney tumors – or Wilm's tumor – This can occur in children as well as adults.

iii. Tumors of ureter or urethra - It may produce symptoms similar to that of Bladder Tumor. It causes scanty urination.

Lassitude, loss of appetite, pain and sounds in alimentary canal, suppression of stools, urine etc. are the first signs. Specific signs including cardiac pain, dryness of throat, fever, copious perspiration, flushed appearance, bitter taste in mouth, sensation of wetness in the body are found on the vātaja, pittaja and kaphaja forms of the disease.

Also see Diverticula.

Gum boil – see dantamūlaroga.

Haematuria – see urogenital disease and mūtraroga.

Haemiplegia – pakṣāghāta - see vātavyādhi.

Haemorrhagic disease – see raktapitta.

Haemorrhoids – see arśa or piles.

Hansen's disease – see kuṣṭha.

Hanustambha – see vātavyādhi.

Hastimeha – see prameha.

Hay fever – see allergic respiratory disease.

Headache- see śiroroga.

Head, diseases of – see śiroroga.

Hearing, loss of – vādhirya, see vātavyādhi.

Heart attack – see hṛdroga.

Heart block – see hṛdroga.

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Heart disease – see hṛdroga.

Heart disease, congenital – see hṛdroga.

Heart disease, hypertensive – see hṛdroga.

Heart disease, rheumatic – see hṛdroga.

Hemicrania – see śiroroga.

Hemiplegia – see medovṛddhi.

Herniation – see slipped disc.

Hiccough – see hikkā.

Hiccup – see hikkā .

High blood pressure – see hypertension.

Hikkā - hiccup, dyspnoea, asthmatic hiccup

Derangement of bodily vāyu resulting in periodic belching. In this condition, chiefly udāna and prāṇa are vitiated. This obstructs the passage of vāyu creating a sound of 'hik-hik'. Abdomen undergoes spasm. This is called hikkā. It is contraction of diaphragm, the big muscle responsible for forcing air in and out of lungs. Periodicity and intensity of the symptoms differ with different forms of the disease. In serious cases, the body becomes stiff, and there is total distaste for food. There occurs frequent sneezing.

It may be caused due to irritation of the diaphragm, respiratory or digestive system or even by eating or drinking very rapidly.

Often it is overcome by sipping water, holding of breath etc.

Hip, arthritis – see vātavyādhi.

Hṛdayaroga – see hṛdroga.

Hṛdroga – heart disease, hṛdayaroga

Heart disease is a commonly used, catch-all phrase for a number of disorders of heart and blood vesseles. Appropriate phrase would be cardiovascular disease. It includes several forms such as : coronary artery disease (atherosclerosis, angina pectoris and heart attack), hypertensive heart disease, congenital heart disease, rheumatic heart disease.

Modern medicine has various divisions of this disease depending upon the area of problem and symptoms. These are:

Atherosclerosis – narrowing of coronary arteries.

Angina – pain due to overwork of heart.

Heart attack – total closure of coronary artery.

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Arrhythmias – disturbance in the rhythm of heart.

Rheumatic heart disease – linked to rheumatic fever.

Hypertensive heart disease – caused due to hypertension.

Congenital heart disease- major blood vessel deformities.

Congestive heart failure – failure of heart due to any above mentioned disorders.

Heart block – blocking of normal transmission of signal between upper and lower chambers.

In āyurveda heart diseases are of five variety, which are namely, vātika, paittika, kaphaja, sānnipātika, kṛmija. These are described as follows:

i. Vātika hṛdroga – In this condition of heart disorders a patient experiences acute pain in the heart region. Pain feels like churning, stretching or cutting.

ii. Paittika hṛdroga – This condition is characterised by feeling of heaviness and tiredness in the heart. One also feels dryness of mouth and thirst, burning and heavy perspiration. One may even faint.

iii. Kaphaja hṛdroga – brings feeling of heaviness in the body plane. Sometimes heart is seized. A lot of phlegm is drained out. The patient does not feel hungry (hunger).

iv. Sānnipātika hṛdroga – This condition is the most acute one. It is a cumulative effect of all three conditions described above.

v. kṛmija hṛdroga –Apart from severe pain, this condition also causes itching. One feels nausea and headache.

Humours – vāta, pitta and kapha.

Hyperacidity – see amlapitta.

Hyperopia – see netraroga.

Hypertension, chronic

Hypertension is commonly known as high blood pressure. It is a condition warning certain other complications. It is often called as functional essential or chronic hypertension.

It gives the symptoms of breathing difficulty, headache, weakness or dizziness.

Serious type of high blood pressure can be an outcome of kidney disease, glandular disturbances or even diseases involving circulatory system.

Hysteria – apatantraka; see vātavyādhi, apasmāra.

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Ikṣumeha – see prameha.

Indigestion – see ajīrṇa.

Infection – see karṇaroga.

Infections; parasitic – see krimiroga.

Inflammation – see śotha.

Insanity – see unmāda.

Internal abscess- see vidradhi.

Internal bleeding

Internal bleeding in the intestine, liver or spleen, which comes out from both outlets of the alimentary canal. Rectal bleeding in such cases indicate the incurable type of disease. First symptoms are strong desire for cold drinks, eructation from the throat, vomiting, followed by cough, fever, delirious behavior, shallow complexion, cardiac pain, turbid or black stool with very offensive odour, loss of voice and absence of sexual desire.

Also see raktapitta.

Internal healing- see raktapitta.

Intestinal colic – see śūla.

Īrṣyā- jealousy.

Jaḍabhāva- lethargy.

Jaḍatā- sloth.

Jāḍya- sloth.

Jalandhara – see udararoga.

Jalodara – see udararoga.

Jarā-old age.

Jaṭharāgni – gastric fire.

Jaundice – see pāṇḍuroga.

Jīrṇakāsa - see kāsa.

Jvara – fever, pyrexia

Onset of jvara (fever) is marked by a sense of fatigue, aversion to physical effort, paleness of complexion, bad taste in mouth, aching limbs, lachrymation, yawning, heavy feeling, goose-flesh, aversion to food, mental depression and sensation of cold.

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When the disease settles itself, there is stoppage of normal perspiration, rise of skin temperature and hot breath.

Fever is also characterized by increment in temperature of the body, loss of perspiration and varying degree of pain in the body. There can be various types of fever which are described in a nut shell below:-

i. Navajvara – Fever that lasts for 7 days is called navajvara.

ii. Vātikajvara – In the condition of vātika jvara fever comes with rigors. It has a period of abatement. It does not normally come down. It causes pain in head and all parts of the body. One looses taste. It also brings along constipation, flatulence, excessive yawning, cessation of sneeze, loss of sleep, dryness of lips and throat and roughness of skin.

iii. Paittikajvara – It brings along high temperature and diarrhoea, vomiting, bitter taste in the mouth, thirst, boils on lips, nose, mouth and throat. One feels delirious, fainting and unconscious.

iv. Kaphajajvara – In condition of phlegmatic fever, temperature remains low. One feels aversion towards food. Mouth tastes sweet. A patient feels lassitude and heaviness in the body. Body becomes stiff but moist. Cough, nausea and drowsiness are additional accompaniments.

v. viṣama jvara – it is an intermittent variety of fever which affects on regular intervals, of one, two or three days. One feels very cold and temperature falls to normal. It accompanies with profuse perspiration. Normally it has three varieties:-

i. anyedyuṣka jvara – It appears only once in twenty-four hours.

ii. tṛtīyaka jvara – Fever comes back on every third day alongwith headache.

iii. caturthaka jvara – This variety of fever comes back on every fourth day preceded by headache.

Kalmaṣa-toxins.

Kampavāta – tremors

Parkinson's diseases : It is a devastating neurological disease which progressively means loss of muscle control. It causes worsening of tremors, rigidity, reduced ability to make voluntary movement and also loss of cognitive functions.

Vāta when deranged causes tremors to muscles. It leads to sustained kicky movement of the body, particularly head and hands.

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Kaṇṭharoga - throat and laryngeal diseases

There are fourteen types of throat diseases which are - rohiṇī (diptherial inflammation of throat), kaṇṭhaśāluka (adenoids), adhijihvā (epiglottis), valaya (ring shaped swelling in wind pipe), balāsa (throat tumour), ekavṛnda (adenoidal swelling), vṛnda (swelling inside throat), śataghnī (hard cystoid growth in throat), gilāyu (a type of throat tumour), galaugha (a type of throat abscess), galavidradhi (inflammation and swelling of entire lining of throat), svaraghna (aphonia), māṃ satāna (pendulous painful tumour of throat), kaṇṭhavidradhi (copper-coloured swelling on surface of throat).

Apart from these there are various signs and symptoms of common diseases of throat which are as follows:

i. Svarabheda -It generates as hoarseness of voice, burning sensation in the throat, less and slow talking.

ii. Gilāyu -Pain in throat causing difficulty in swallowing.

iii. Adhijihvikā- A tense reddish swelling of uvula (Adhijihvā). If there is a pus formation, it should be seriously attended.

iv. Galaugha -It is a highly inflamed condition of the throat. It obstructs passage of food and water. It is generally accompanied by fever and difficulty in breathing also.

v. Tonsils and Adenoids- These are glands of lying along the walls near the top of the throat.

Infection of these glands causes inflammation known as Tonsillitis. Symptoms are fever, sore throat, and obstructed breathing.

Kapha – phlegm.

Kaphakaṇṭaka –phlegmatic diseases.

Karṇagūtha – ear wax, see karṇaroga.

Karṇakṣveḍa – see karṇaroga.

Karṇaroga – diseases of ear

There are fifteen diseases of ear which are - karṇaśūla (ear-ache, otitis), praṇāda (false sense of hearing), vādhirya (deafness), karṇakṣveḍa (hearing of whistling), karṇasrāva (secretion and discharge of pus), karṇakaṇḍu (ear-itch), karṇagūtha (formation of hardened ear-wax), krimikarṇa (growth of local parasites), karṇapratīnāha (accumulation of caked and hardened ear-wax),

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karṇavidradhi (choking and burning sensation and pain), karṇapāka (boil inside ear), pūtikarṇaka (discharge of bad-smelling pus), karṇārśas (polypoid growth in ears), karṇarbuda (tumours in ear), karṇaśopha (swelling of ears).

i. Vādhirya – Due to vitiation of vāta deafness or loss of hearing strikes.

ii. karṇaśūla – It causes shooting pain in the ears due to accumulated vāta.

iii. karṇapāka – Deranged pitta causes abscess in ears which develops formation of pus.

iv. karṇasrāva – Discharge of pus form ears. It may also have pain.

v. karṇakṣveḍa - Hearing of strange noises like that of flute etc.

vi. Wax accumulation – is a common cause for hearing deficiency. Wax obstructs the auditory canal. Removal of wax generally receives normal hearing.

vii. Infection – lines of the auditory canal can swell which blocks the canal for hearing. It can be a painful condition.

viii. Ringing in ears – some people complain of hearing noises which are not related to any outside source. It is called tinnitus. It is in the form of ringing, buzzing of hissing. Several reasons are responsible for this.

ix. Impairment of balance – The labyrinths of the inner ear are responsible not only for hearing but also for management of postural balance. If labyrinths are diseased, it can lead to vertigo or dizziness.

x. Deafness – At birth or early youth can be a difficult problem, since hearing is essential for development of speaking.

Karṇasrāva – see karṇaroga.

Karṇaśruti vināśa - loss of hearing.

Karṇaśūla – see karṇaroga.

Karṇavādhirya-deafness.

Kārṣya – slimness.

Kāsa – cough, chronic cough

Caused by derangement of vāta by breathing impure or dust-laden air, excessive physical labour, too much dry or fried foods taken regularly, accidental choking etc. The condition begins with itching of the throat, difficulty in swallowing, changed voice, lack of appetite and then develops into pain in lungs; coughing, expectorations, shallow complexion, weak and hoarse voice, loss of strength and vigour, ulceration of the lungs may give rise to spitting of blood.

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Cough has some varieties.

i. Śuṣkakāsa – Dry cough. One coughs frequently. There occurs pain in the throat, heart, forehead, head, abdomen and sides. Burning sensation and suffocation also may accompany this disease. Fever, dryness in mouth, thirst, bitter taste and hoarseness of voice are other symptoms.

ii. Ārdrakāsa- One expectorants thick phlegm in large quantity. Mouth remains almost filled with phlegm. One feels lethargic. Appetite is lost. Body feels heavy.

iii. Jīrṇakāsa – If kāsa is neglected and not treated, it becomes chronic.

iv. Uraḥkṣata- Due to lifting of heavy load, falling from height, fighting with a stronger person or animal, excessive indulgence in sex, consumption of un-nourishing and mal-nourishing food can cause ulcerative lesion in the chest. This leads to a severe condition.

Kasana – cough, voluntary and involuntary.

Kaṭiśūla – lumbago

Lumbago is a general pain in the lower back, which is aggravated due to bending, lifting, turning, coughing, or even stooping. Pain of sciatica nerve compound the misery. Pain shoots down to legs. This is called sciatica, which is often linked to lumbago. Pain accompanied with swelling affecting the lower spine is kaṭiśūla.

Khālitya – alopecia

Partial or total loss of hair leading to baldness is the symptom of this condition.

Khañjavāta – see vātavyādhi.

Kidney, disease of – see vṛkkaroga.

Kidney disorders – see urogenital disease.

Koṣṭhabaddhatā – constipation

It is infrequent and difficult process of passing of hard stool. Habitual disregard of desire to evacuate bowels reduces intestinal motion. This leads to the condition of constipation. It is caused mainly due to drastic change in diet, mental stress and also strenuous physical activity.

Koṣṭhadoṣa – abdominal disease.

Koṣṭhakāṭhinya – constipation.

Krimiroga – parasitic infection, infestation of worm

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Infection and germination of extremely small (invisible) parasites are indicated by various symptoms, which are specific for the parasites growing in excreta, mucus and blood. Fever, pale complexion, pain, cardiac troubles, vertigo, general weakness, lack of appetite and diarrhoea are common symptoms.

Kṛmi –worm.

Kroṣṭukaśīrṣa — Joints of the body are affected in this disease causing pain and swelling. It retards joint functioning. Large joints of knees are particularly involved in this disease when knees pain severally alongwith swelling it is called kroṣṭukaśīrṣa. knees become like the head of a jackal, therefore the name.

Kṛṣṇarudhira –toxic blood.

Krūravāyu – deranged vāta.

Kṣata – ulcer.

Kṣaya – disease of consumption.

Kṣudhā – hunger,

Kṣudraśvāsa – see śvāsaroga.

Kṣut – hunger.

Kṣutpipāsā – hunger and thirst.

Kuṣṭha – leprosy, skin disease

Kuṣṭha is a chronic infectious disease of the skin and flesh. It produces various granulonratous lesions in the skin, the mucous membrane and also the peripheral nervous system.

It causes excessive smoothness or roughness of the skin. It also may cause discolouration of skin. One may experience absence of sweat, pain like that of needling, burning sensation, itching, numbness, patches with loss of sensation, enlargement of wound despite medication. It also causes lot of fatigue and exhaustion.

Leprosy is an infectious disease also known as Hansen's disease. It is predominant in tropical regions of the world.

It is a skin disease marked by patches where normal skin colour has been lost. Lesions of leprosy appear as pale or reddish areas of one half inch or more in diameter.

In an advanced form of the disease, severe nerve damage can happen showing through contracted hands. Crippling and blinding are very common among leprous.

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Lameness – see vātavyādhi.

Laryngeal disease – see kaṇṭharoga.

Leg pain – see slipped disc.

Leprosy – see kuṣṭha.

Leucoderma – see śvitra.

Lock-jaw – see vātavyādhi.

Loss of vision – see timira.

Lumbago – see vātavyādhi and kaṭiśūla.

Madhumeha – diabetes, prameha

A case of chronic prameha afflicted with carbuncles and marked by extreme lassitude; difficult to cure.

Mala – faeces, toxins.

Malabsorption – see grahaṇī.

Maladoṣa – diseases caused by toxins.

Malaśuddhi – purification of toxins.

Mandāgni – see agnimāndya, ajīrṇa, udararoga, weak digestion.

Mandavahni – low digestion.

Manoroga – see mental illness.

Manyāstambha – see vātavyādhi.

Meda – fat.

Medoroga – corpulence.

Medoroga – weight problems

Just a few people can maintain right weight for their body. Most others have generally a weight problem or overweight by 10 percent. These are called borderline obese. Such people are quite susceptible to high blood pressure, diabetes, atherosclerosis or certain heart disorders.

In all cases, eating too much and exercising too little is the cause. Often the food consumed is the wrong kind and so also the quantity, frequency and time.

Also see obesity.

Medovṛddhi

Obesity and diseases developed out when body accumulates excess fat particularly at the regions of hips, belly and breast. It is called medoroga or medovṛddhi. Obesity leads to various other health complications.

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Obesity causes perspiration, hunger, thirst, foul body dour, weakness, and problem of sexual interaction. An obese person finds it difficult to move freely. Generally obesity is responsible for development of conditions of diabetes, coronary disorders, arthritis and hemiplegia.

Also see obesity.

Meha – see prameha.

Mental illness and emotional problems

All human being occasionally experience spells of anxiety, blue moods, temper tantrums. In an extreme case, these speak through one's behaviour in the society and family which can often be harmful.

Even in this modern time there is no standard parameter to determine when and exactly at what degree, eccentric behaviour of a person would be called as mental illness. Because, culture to culture, different sets of norms are applied. So also with changing time they differ.

Yet there are certain signs and symptoms. Some of the common one's are as follows:

Severe anxiety,
Depression,
Pessimism,
Aggressive attitude,
Disturbed sleep cycles,
Inability to rest,
Phobias,
Denying responsibility,
Self destructive behaviour,
Physical complaints without any organic cause.

One or more of these signs are to signal mental sickness.

Types of mental sickness:

a. Mood disorders – symptom is serious disturbance in mood, caused due to biological factors, drug or alcohol consumption.

b. Schizophrenia – loss of contact with reality and delusion. Mostly lost in the past.

c. Anxiety disorders – a very common problem of emotion. It means feeling of uneasiness or worry.

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d. Personality disorders – are characterized by unusual behaviour and style of thinking.

e. Dissociative behaviour – means disruption in consciousness, memory and perception.

Migraine – see śiroroga.

Monoplegia – khañja, see vātavyādhi.

Mood disorders – see mental illness.

Morbid thirst – see tṛṣṇā.

Mṛtyu- death

Mukhapāka-see mukharoga.

Mukharoga – oral disease

It relates to oral cavity. It involves seven different parts of the mouth which are entire oral cavity, throat, palate, tongue, teeth, gums of teeth and lips.

Diseases of lips and roots of teeth are separately described.

Mūlaroga- piles.

Mūrcchā - faint, fit syncope

The affected person loses all awareness of the external world and sensation of pleasure, pain etc. for the duration of the condition. The first symptoms are: sense of oppression in the cardiac region, lassitude, loss of muscular movement and sensory perception. Later symptoms are stiffening of the body, fixed stare and very slow and deep breathing.

Mūtrāghāta – see mūtraroga.

Mūtrakṛcchra – stranguary, see mūtraroga.

Mūtraroga – urinal disorders

Urinal diseases are of different types- mūtrakṛcchra, mūtraghāta, raktameha, and vastikuṇḍalikā.

i. Mūtrakṛcchra – dysurea – It attacks due to various reasons. It causes painful and difficult urination in small quantity. Urge for urination is frequent. There may be blood in urine.

ii. mūtrāghāta – retention of urine – In this condition of disease, the patient finds it difficult to pass urine, even though bladder is full.

iii. Raktameha – haematuria – One passes fetid, saline, warm urine with blood with pain in bladder area.

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Mūtrāśmarī - urinary calculus

Mūtrāśmarī or aśmarī is a disease condition caused by formation or lodging of a stone in the urinary tract. It causes acute pain in the umbilical and urinary bladders. These are a referred to as perineal raphe or penis. It obstructs flow of urine. Owing to this blockade, the patient passes urine drop by drop with difficulty. Effort to pass urine brings intense pain. Pain becomes very much increased due to running, jumping or even walking long distance. Sometimes blood in the urine is seen.

Also see aśmarī.

Myopia – see netraroga.

Nābhigranthi – granthi in navel. See granthi.

Nāḍīdoṣa – disorders in nāḍīs.

Naktāndhya – see netraroga.

Naladoṣa-diseases of large intestine or tubular organs.

Nasal diseases – see nāsāroga.

Nāsāroga – disease of nose

There are fifteen diseases effecting the nose which are: apīnasa (obstruction and blocking of the nostril), pūtināsā (foetid breath), nāsāpāka (pimples and inflammation inside nostrils), śoṇitapitta (similar as raktapitta), pūyarakta (discharge of blood-streaked pus), kṣavathu (violent sneezing), bhraṃśathu (chronic sneezing), dīpta (unusually warm breath), nāsāpratīnāha (blockade of nostrils by mucus), nāsāparisrāva (running nose), nāsāpariśoṣa (coryza, difficulty in respiration), nāsārśas (growth of polyps in the nose), nāsāśopha (inflammation inside nose), nāsārbuda (nasal tumours) pratiśyāya (coryza, heavy feeling in head, sneezing).

According to Āyurveda there are at least two varieties of nasal disorders: pratiśyāya and pīnasa. In pratiśyāya (coryza, common cold) sneezing, heaviness in head, pain and stiffness of the body may be experienced.

In condition of pīnasa (ozaena, sinusitis), there can be discharge from nose. Voice may get changed. If not attended, discharge may become thicker, followed by loss of smell and taste.

Nāsāsrāva – see nāsāroga.

Nervous system, disease of – see vātavyādhi.

Netrābhiṣyanda – see netraroga.

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Netradoṣa – eye disease and affection.

There are seventy-six types of eye diseases in āyurveda which are: ten caused by vāta, ten by pitta, thirteen by kapha, sixteen by deranged blood and two by external injuries and twenty-five by concerted action of three humours.

Some varieties of eye diseases are as follows:

i. Netrābhiṣyanda – conjunctivitis – is an eye-disease in which inflammation and reddishness of the conjunctiva accompanied by acute pain and burning are seen. These are watery discharge from eyes. Discharge also may turn copious as there may form pus. Eyes itch constantly.

ii. Naktāndhya – night blindness - in this condition, the patient is unable to see in the night but can see in the day time. It is caused by vitiated kapha.

iii. Dṛṣṭidaurbalya – weak eye sight – it means blurred vision. One sees imaginary things such as geometric forms, cobweb, flies etc. Most of the objects look hazy. In an advanced stage distant objects appear to be closely and vise versa.

iv. Timira- cataract - in this disease condition there occurs either partial or complete opacity of the eye lens. Initially, vision is impaired and imaginary objects are seen. In an advanced stage vision is gradually lost.

v. Myopia – or nearsightedness relates to a refractive error. One develops blurred vision towards distant objects.

vi. Hyperopia – is the opposite condition of myopia. It results from shortening of eyeball.

vii. Colour blindness – is a visual defect occurring mostly in men and rarely in women. Generally it is hereditary. It is inability to differentiate between red, green and blue.

viii. Glaucoma – is a serious problem of eyes. Not only ageing process, but also anatomical changes can cause this which prevents normal drainage of fluid. It increases pressure in eye which can lead to blindness.

ix. Detached retina is the most serious of all eye disease. It occurs when fluid from eye gets under retina and separates it from its bed. It breaks the connection essential for normal vision.

Night-blindness – see netraroga.

Nirāmaya- wellness.

Niroga- wellness.

Nocturia – see urogenital disease.

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Obesity – sthaulya, medoroga

It is a potential health hazard. There is an increased likelihood that obese will suffer from diabetes mellitus and from diseases of digestive and circulatory systems, particularly of heart. It is due to this physiological fact that there are about two-third of a mile of blood-vessels in each pound of adipose tissue. Therefore, an increase of 10 kg or more weight gain is to impose great additional burden or work for the heart.

Obese people, especially children bear damaging psychological consequences due to isolation or distance from peers.

Avoiding excess weight and reduction of weight can only be possible through a regimental course of diet and exercise which must be self-motivated.

Also see medovṛddhi.

Oedema- see udararoga.

Olliguria – see urogenital disease.

Oral disease – see mukharoga.

Orthotonos – see vātavyādhi.

Osteoarthritis – see vātavyādhi.

Oṣṭha roga – diseases of lips

Lips become dry, rough, hard, rigid and chaffed. It may cause pain. There appear pimples on lip which may or may not pain.

Pakṣāghāta – see vātavyādhi.

Pakvātisāra – see atisāra.

Palita, pālitya – premature canities, grey hair

Premature greyness or silvering of hair before the age of senile decay; caused by the action of heat and deranged pitta on the scalp.

Pāṇḍuroga – anaemia

A patient affected by this disease, changes body color to pale. It happens due to steep reduction in the red blood cells in blood. It causes palpitation, fatigue, lack of perspiration and also dryness.

Some prominent symptoms of this disease are – poor digestive power, nausea to food, increased salivation, weakness, giddiness, fever, aversion towards cold food items, pain and cramp in body parts, heaviness in body, breathlessness, fatigue etc.

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Pāṇḍuroga – Jaundice

Preliminary signs are cracked skin, increased salivation, lassitude, and swelling of eyelids, yellow colour of stool and urine and indigestion.

In advanced cases skin also becomes yellow and other symptoms are specific for the different types of the disease. Supervening symptoms are aversion to food, thirst, vomiting, fever, headache, anorexia, swelling of neck, weakness, epileptic fits and cardiac pain.

Paṅgu – paraplegia, see vātavyādhi.

Paraplegia – paṅgu, see vātavyādhi.

Pariṇāma śūla – see vraṇa āmāśaya.

Parkinson's disease – see kampavāta.

Pathya- recommended food and attitude.

Pathyāśana- consumption of recommended food.

Peptic ulcer – see ulcers, vraṇa āmāśaya.

Personality disorders – see mental illness.

Phlegmatic disorders – caused due to derangement of kapha.

Phobia – see mental illness.

Phthisis – see rājayakṣmā.

Pīnasa – see nāsāroga.

Pipāsā- thirst.

Pittāmaya-bilious diseases.

Pittaroga- disorders cause due to pitta.

Pittolvaṇa- diseases of pitta.

Plīha - inflammation of spleen.

Plīhādoṣa-diseases of spleen.

Poisoning – see viṣa.

Polydipsia – see rājayakṣmā.

Polyuria – see urogenital disease.

Prameha – urinary disorders leading to diabetes mellitus, urinary anomalies

All urinary diseases including abnormal urination, vitiated or charged urine, gravel formation, pain, ulceration and secondary symptoms like boils, carbuncles, fever etc.

In āyurveda prameha is a group of urinary disorders. In this condition one passes out large quantity of turbid urine. Symptoms depending upon causative

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factors, colour, consistency and quantity of urine, there are as many as twenty types of prameha described in āyurveda. Some prominent types of prameha are indentified in the following manner:

i. Udakameha – in this condition, one passes large quantity of odourless, colourless, slighty turbid and sling urine.

ii. śukrameha – one passes semen while urinating.

iii. ikṣumeha – it is identified by passing out of urine containing sugar. It appears just like sugar-cane juice.

iv. Hastimeha – this is characterized by large quantity or urine which flows unabated for a long time.

v. Madhumeha – (diabetes mellitus) – If all 19 varieties of prameha are sustained for prolonged time due to non-treatment, it leads to a condition of madhumeha. One passes sweet urine like honey. One develops increment in blood sugar level.

It was earlier recognized as an abnormality in carbohydrate metabolism – ability to burn sugar, which is done by naturally produced insulin. Insulin is a hormone produced by islets of Langerhans. In a patient of diabetes, insulin is injected which has so far been proved to be the very effective method for treating the disease.

prāṇipīḍā- suffering of a living being.

Pratiśyāya – see nāsāroga.

Pregnancy – see strīroga.

Pulmonary phthisis – see rājayakṣmā.

Purīṣa- faeces.

Pūtināsā-nasala disease.

Pyorrhea – see dantamūlaroga.

Pyrexia – jvara (fever).

Rājaroga – see rājayakṣmā.

Rājayakṣmā - phthisis, tuberculosis, rājayakṣmā, yakṣmā

An aggravated form of śoṣa marked by aversion to food, continuous fever, asthma, cough, emission of blood with sputum and on coughing loss of voice and pain in the sides.

It is a disease of consumption. It always accompanies low fever. The patient feels loss of appetite, night sweating and steady loss of weight. In rājayakṣmā,

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lungs are the most commonly effected organ. In the evening, temperature may rise. This may associate with cough, haemoptysis, hoarseness of voice, pain in scapular region and burning sensation in feet and hands.

It is contracted by inhaling bacteria that have been coughed in the air by an affected person. Thus it is a contagious disease.

Raktaja gulma – uterine tumour

A swelling apparently looking like pregnancy develops in woman whose menses are irregular or placenta has been retained after miscarriage or childbirth. Swelling develops with time but there is no movement inside the womb. Usual symptoms of gulma are present.

Raktameha – see mūtraroga.

Raktapitta – haemorrhagic diseases, internal bleeding

In condition of raktapitta bleeding happens from upper and lower channels of the body. Upper channels are, nostrils, mouth etc; Lower channels are anus, and generative organ. It accompanies fever, poor appetite, indigestion, thirst, vomiting, burning feeling, cough, nervous weakness, motions etc.

Rasadoṣa- disorder of plasma.

Renal colic – see śūla.

Retina, detached – see netraroga.

Rheumatism – also see āmavāta.

Rheumatoid arthritis

It strikes at earlier age than osteoarthritis. It generally afflicts one between the age of 20 to 45. Women are more prone to this than man.

Symptoms of this are acute illness, high fever and inflammation of joints. Joint pain and swelling may continue for weeks or even for a year. Stiffness is another common symptom which may be temporary. It mainly affects hands, feet, shoulders, elbows, hips, ankles, spine and even jaw bones.

Also see āmavāta – rheumatism.

Roga – diseases, disorders.

Rogakṣaya – alleviation of diseases.

Roganāśa – alleviation of diseases.

Rogopaśamana – alleviations of disease.

Ruṅmaṇḍala – host of diseases.

Ruj – disease.

Ruja – disease.

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Sakala gadahārī- alleviation of host of diseases.

Sandhigata vāta – see vātavyādhi.

Saṅgrahaṇī – see grahaṇī.

Śarīrāgni- bodily fire.

Śarīrajāḍya- bodily lethargy.

Schizophrenia – see mental illness.

Sciatica – gṛdhrasī, see vātavyādhi.

Scrotum, inflammation of – see śotha.

Sinusitis- see nāsāroga.

Śiraḥśūla – see śiroroga.

Śiroroga –headache, śiraḥśūla

All discomforts and pain and ache in the head may be defined as head disease. Headache, a pain or ache across the forehead or within the head, may be severe or mild in intensity and may last for half-an-hour to three or four days. It normally accompanies dizziness, nausea, nasal stuffiness or difficulty in seeing or hearing. Headache is not a disease, but a symptom indicating some other disorder.

Headache is caused in modern times by various underlying factors, such as drinking, smoking, lack of sleep, hunger, straining of eyes etc.

Some of its varieties are:

i. Śiraḥśūla – headache

Due to derangement of vāta, pitta, kapha, and also rakta (blood) ache and pain affects the head. This pain condition also may be caused due to kṛmi (worm) and kṣaya (consumption).

ii. Ardhāvabhadeka – hemicrania

In this condition only half part of the head gets affected. Half of the skull pains severally which is like splitting, cutting or burning. This is experienced prominently in the area of temple, ear, eye, eyebrows and half part of the forehead.

iii. Sūryāvarta – chronic sinusitis

As the sun rises, headache also starts creeping in which it becomes acute and severe in the mid-day. And as the sun sets towards the west, headache too diminishes and then is relieved with sunset. This condition affects mainly eyes and eyebrows.

iv. Migraine – sick headache, Ardhāvabhedaka is severe and intense kind of headache which may last for days together. It normally involves half side of

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head. It is caused due to hormonal imbalance, sudden change in body temperature, bright light or sharp noise.

v. Tension headache – are characterized by a painful pressure in the head caused due to stress, depression, poor posture etc.

vi. Cluster headache – causes pain in a specific area of the head causing eye-tearing, nasal blockade and burning sensation. This may last for few-hours.

Śītapitta – urticaria

Rounded patches of intensely itching areas all over the body or certain body parts are called śītapitta. These patches are generally red and raised. Sometimes these patches disappear in a few days to resurface.

Skin diseases

Affections of skin by aggravated vāta jointly with pitta and kapha entering into the network of capillaries which cover the entire surface of the body.

Āyuraveda describes eighteen different skin diseases distributed in two major divisions:- mahākuṣṭha (major affections – seven types), and kṣudrakuṣṭha (minor affections – eleven types).

Also see kuṣṭha, śvitra, carmaroga.

Śleṣma – mucus, phlegm.

Śleṣmaroga-phlegmatic diseases.

Slipped disc

The spinal column of 33 stacked vertebrae is a common source of pain. It is subjected to variety of twists, turns and strains. Gel-like discs located between vertebrae absorb all this.

One of the discs may herniate or slip out of place causing pressure on the spinal nerve. Pain becomes severe and it spreads to legs as well. This is called slipped disc. It results in lower back-pain and/or leg pain.

Also see backache.

Śotha

i. vraṇaśotha – inflammation

It causes swelling in the initial stage which may accompany fever. In the intermediate stage inflammated area starts stabbing and throbbing pain. It may also burn intensely. Pus generally accumulates therein. In an advanced stage though pain is much less, the boil is burst out discharging pus.

ii. vṛṣaṇavṛddhi – enlargement and inflammation of the scrotum.

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Such a condition occurs due to involvement of the sacs, spermatic cord, and testes. Hernia also sometimes causes enlargement and swelling.

Spinal arthritis – see backache.

Spree – see grahaṇī.

Śrama- labour.

Śramaghni- overcoming fatigue.

Śramahāni- overcoming fatigue.

Śrānti- labour.

Śrāntijit- overcoming fatigue.

Sthaulya - obesity, excess of fat.

Stones - aśmarī

Urinary stones:- most stones that form in the urinary tract are formed in the kidneys. Kidney stones can travel to other areas also. Depending on causes, various forms of stones can form. Common cause of stone is metabolic disorder which involves calcium, proteins and uric acid.

Some other forms of stone are:

i. Ureter stones – stone obstructing the passage of ureter.

ii. Kidney stones- urinary stone lodged in the kidney.

iii. Vesical stones- stones found in the neck of bladder or in the bladder.

iv. Gall stones – are generally formed out of crystals of cholesterol that gradually increase in size in the gall bladder. A growing stone can stop flow of bile.

Strīroga – diseases of female

Women are affected by typical diseases which are not seen among men. These are called strīroga. These also include the process child bearing or pregnancy.

Śukrameha – see prameha.

Śūla – colic

Abdomen gets affected due to colic pain. It can be of various types as described below :

i. Āmajaśūla – intestinal colic.

Acute pain condition gets aggravated after meals are taken. One feels nausea. Gas in the belly is formed which creates noises. Constipation can give trouble.

ii. Ajīrṇajanyaśūla – pain caused by indigestion

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Indigestion of food causes colic pain.

iii. Kṛmijanyaśūla – worms causing colic pain.

Worms are grown in the intestine which create severe pain. One experiences loss of appetite, drained energy, fever, whirling of head etc.

iv. Pittāśmarījanyaśūla – hilliary colic.

When stone is formed in the gall bladder, it causes acute pain. Pain affects the upper part of the right side of abdomen. This condition may even further cause fever and jaundice.

v. Vṛkkaśūla –renal colic

If gravel is formed and stuck up in the urinary passage, bladder and kidney, it causes pain. Dribbling and painful urination can even cause bleeding.

Also see vraṇa āmāśaya.

Śūladoṣa – colic pain.

Sūryāvarta – see śiroroga.

Śuṣkakāsa – see kāsa.

Svarabheda – see kaṇṭharoga.

Śvāsa – asthma

Five types - kṣudraka, tamaka, chhinna, mahā and ūrdhva.

Caused mainly due to vitiated vāta which results in gasping, wheezing sound, and laboured breathing. Primary symptoms are pain in heart and lungs, aversion to activities and food, constipation, bad taste in mouth. In advanced stage, it causes gasping every moment, relief is felt in sitting up in the first type; thirst, perspiration, vomiting, rattling sound in throat, increased difficulty in breathing in bad weather, cough, fever, and fitful sleep. These symptoms are those of tamaka variety.

In chinna type of śvāsa there occur intermittent and uneven breath.

When there are signs of fixed gaze, unconsciousness, cramps at sides, parched lips and throat, it is mahāśvāsa.

ūrdhvaśvāsa has these signs – quick breathing, unconsciousness with chocked voice and upturned eyes, and vital parts stretching out with each stroke of breath.

Śvāsa - breathing trouble, breath, cough.

Śvāsaroga – bronchial asthma, dyspnoea

Difficulty in breathing is called as śvāsaroga.

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There are two major divisions of this disease which are kṣudraśvāsa and tamakaśvāsa symptoms of which are as follows:-

i. Kṣudraśvāsa – chronic bronchitis

It is the mild variety of asthma. It causes dyspnoea on exertion.

ii. Tamaka śvāsa – bronchial asthma

It is characterized by attack of asthma which is an advanced condition of kṣudraśvāsa. One suffers immensely due to excessive breathlessness. One almost blacks out and transfixed. With lot of difficulty, phlegm is coughed out, which offers little temporary relief. Lying condition causes breathlessness more aggravated. Therefore, the patient suffers badly from sleeplessness. A little relief from breathlessness may be had by sitting. The condition of asthma is aggravated due to change in weather (turning to wet and damp) and consumption of cold and frozen food or drink and also exposure to wind etc.

Sveda – perspiration

Śvitra – leucoderma

Leucoderma is a non-contagious disease of the skin. In this condition, pinkish patches appear on skin. Patches are dry. These spread gradually all over the body. One gradually looses pigment from patches of the skin without any other distressing symptoms.

Swelling, abdominal – see gulma.

Swelling, glandular – see gulma.

Syncope – see mūrcchā.

Tamakaśvāsa – see śvāsaroga.

Tandrā – sloth, lethargy, lassitude.

Teeth, roots of – see dantamūlaroga.

Tension headache – see śiroroga.

Tetanus – see vātavyādhi.

Thirst – see tṛṣṇā.

Throat disease – see kaṇṭharoga.

Throat, disease of – see kaṇṭharoga.

Timira – partial to complete loss of vision

There are five types of timira - vātaja, pittaja, kaphaja, raktaja and sannipātaja.

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Partial blindness, with symptoms varying with affliction of four successive patalas (layers) of the pupil by the infiltration and accumulation of bodily doṣas.

Also see netraroga.

Tonsils – see kaṇṭharoga.

Torticolis – manyāstambha; see vātavyādhi.

Tṛḍ – thirst.

Tremors – see kampavāta.

Tṛṣā – thirst.

Tṛṣṇā – morbid thirst, polydipsia, excessive thirst

Parched and burning sensation in the palate and mouth, feeling of great heat, vertigo, partial loss of consciousness and delirium.

In such a case, one feels excessively thirsty. It causes dryness of mouth, burning sensation, emaciation, uneasiness and also fainting.

Tuberculosis – see rājayakṣmā.

Tumor, abdominal – see gulma.

Tumours, internal – see gulma.

Udakameha – see prameha.

Udara – dropsy, cavity, abdomen. See udararoga.

Udara – abdominal enlargements

Acute distension of abdomen, abdominal tumours, weakness, incapacity of locomotion, oedema, impaired digestion, burning sensation and constipation.

Udarāmaya – abdominal diseases. See udararoga.

Udararoga, udarāmaya – abdominal disorders

Due to prolonged poor digestive power (mandāgni) and indigestion (ajīrṇa) abdomen becomes enlarged. This is called udararoga (abdominal disorder).

In this condition abdomen gets distended. One loses appetite. Indigestion occurs. Abdomen retains flatus and faeces. Weakness and fatigue set in. One finds it difficult to walk. There can be eight varieties of udararoga – vātodara, pittodara, kaphodara, sannipātodara, plīhodara (enlargement of spleen or liver), yakṛddālyudara, baddhagudodara (intestinal obstruction), parisrāvyudara (injury of abdomen) and jalodara (accumulation of fluid). .

More specific conditions are as follows:

i. vātodara – constipation, dry cough, sounds in belly and resonant sound on percussion of belly.

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ii. pittodara – fever, giddiness, fainting, diarrhoea, thirst, burning sensation and tendency to suppurate.

iii. kaphodara – Oedema, feeling of heaviness in body, drowsiness, poor appetite, feeling of nausea, cough, dyspnoea, firm and cold belly.

iv. sannipātodara – It strikes due to slow poisoning. One becomes emaciated and anaemic. One often faints. Mouth becomes dry.

v. yakṛddālyudara, plīhodara - Liver and spleen are enlarged. It may cause low fever, thirst, lack of appetite, reduced digestion, constipation, emaciation and pallor.

vi. jalodara – abdomen gets enlarged. In this condition one feels aversion of umbilicus, fullness of flanks, presence of fluid thrill, shifting dullness on percussion, loss of appetite, weakness, thirst, pain in abdomen.

udāvarta

There are thirteen types of condition in the group of udāvarta caused by repression or forceful stoppage of the natural processes and urges of the body which are vāta (flatus), purīṣa (bowel movement), mūtra (urination), aśru (lachrymation), jṛmbhā (yawning), kṣava (sneezing), udara (eructation), chardi (vomiting), śukra (discharge of semen), kṣut (hunger), tṛṣṇā (thirst), śvāsa (breathing) and nidrā (sleep).

In this condition one experiences distention of belly, lassitude, pain, difficulty in micturation, coryza, headache and constipation.

Ulceration – see amlapitta.

Ulcers – see vraṇa.

Ulcers

It is erosion of an area in mucous membrane of digestive tract. Commonly gastro intestinal ulcers affect lower end of esophagus, stomach or duodenum. This condition is aggravated by excessive secretion of gastric acid (amlapitta). It is peptic ulcer.

Modern investigations have discovered a bacteria named Helicobacter pylori which causes most of such cases.

Also see vraṇa and vraṇa-āmāśaya.

Unmāda – insanity

It causes confusion of intellect; mind becomes fickle; power of understanding and wit is reduced or lost; there is not feeling of pleasure or sorrow. One starts behaving abnormally towards people and society. One utters

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incoherently and irregularly. One becomes restless, unsteady and agitated. Eyes express the vacuity of mind.

It is caused by humoral aggrevation on extreme mental disturbances or by effect of poisons. Actual symptoms vary with different types, but the preliminary signs are : Fits of unconsciousness, ringing around in ears, unnatural agitation of mind, unbalanced energy in certain action, palpitation of the heart etc.

Upasarga – symptoms.

Uraḥkṣata – see kāsa.

Ūrdhvaroga-diseases of ear, nose, throat, head etc.

Urinal disorders – see mūtraroga.

Urinary acidity – see mūtraroga.

Urinary anomalies – see prameha.

Urinary calculi – see aśmarī.

Urinary calculus – see aśmarī or mūtrāśmarī.

Urinary disorders – see prameha.

Urine, retention of – see mūtraroga.

Urogenital diseases-Vṛkkaroga, Kidney disorders

Normal kidney function can be disturbed due to bacterial or viral infection, growth of tumors, injury or even congenital defects. Some common symptoms are:

Anuria – inability to produce urine.

Dysuria – pain and burning while urinating.

Frequency – too frequent but scanty urination.

Hesitancy – trouble to begin urination.

Urgency – strong urge to urinate.

Oliguria – reduced production of urine.

Polyuria – abnormally large production of urine.

Nocturia – repeated urination at night.

Hematuria – flow of blood with urine.

Urticaria – see śītapitta.

Uṣṇa – hot.

Uterine tumour – see raktaja gulma.

Vādhirya – see karṇaroga.

Vahnimāndya – loss of appetite.

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valī - wrinkles.

vamana- vomiting.

vapuḥkṛśatva - slimness of body.

Varicose veins

People who are on their legs for hours together may be victim of this disorder. Veins in the legs are often distorted and enlarged causing trouble. It means weakness of the walls of veins or their values. More than men, women are troubled by this disorder, which may even strike during pregnancy. It is caused due to reducing elasticity of blood vessels with ageing.

Vraṇa (āntarika) – see vidradhi.

vātagulma-see gulma.

Vātakaṇṭaka – see vātavyādhi.

Vātarakta – gout

A sudden attack of severe pain occurs alongwith swelling of joints. Generally it starts with small joints which then spreads to bigger joints as well. Pain spreads like rat poison. It brings acute tenderness and burning sensation. It also causes numbness and stiffness of joints. Colour of the skin at the affected area changes.

Gout is very much related to abnormality of body chemistry. Excessive accumulation of uric acid in blood is resulted due to chemical abnormality. Uric acid is accumulated in joints which causes inflammation.

Vātarakta – see vātavyādhi.

Vātavyādhi – Rheumatism; nervous and congenital diseases.

Vātavyādhi has twenty-seven varieties in Āyurveda.

i. Duṣṭarakta – blood-poisoning; vitiation of the entire blood system due toaggravation of all three humours. Perspiration, discoloration and anesthesia starting with the lower extremities gradually extending all over the body. Its varieties are – vātarakta, pittarakta, kapharakta and sarvaduṣṭaśoṇita.

ii. Ākṣepaka – spasm and convulsive jerks, loss of consciousness and sensory perception.

iii. Apatānaka – epileptic fits; tetanus.

iv. Daṇḍāpatānaka – epileptic fits with spasms and convulsions; orthotonos.

v. Dhanustambha – body becomes stiff, rigid, bent like a bow, tetanus.

vi. Pakṣāghāta – one side of the body becomes useless and inoperative; hemiplegia. It is a paralytic condition of one half of the body. It impairs motor

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functions caused by numbness. Effected side or the whole body experiences pain. One finds it difficult to walk. Sometimes speech also gets impaired. One having predominance of pitta becomes unconscious.

vii. Apatantraka - convulsions; hysteria.

viii. Manyāstambha – stiffness of neck; torticolis;

ix. Ardita – facial paralysis. This disease effects half part of the face by twisting it. It also effects the neck. It causes trembling of head, distortion of vocal organ, general quivering, pain and stiffness in neck. One finds it difficult to close the eyelids. Mouth can not be fully opened.

x. Gṛdhrasī - loss of power of locomotion of legs; sciatica. When sciatica strikes, pain begins from lower back and moves through anterior surface of thigh, medial areas of lower leg and also foot.

xi. Viśvācī - loss of movement and muscular action of one or both arms; Erne's paralysis or brachial neuralgia. Deranged vāta impacts the muscles and tendons from scapula to hind side of fingers. This impairs motor functions of arms and finger.

xii. Kroṣṭukaśīrṣa – extremely painful swelling in knee-joints;

xiii. Khañja – permanent contraction of the nerves and muscles of one leg; monoplegia; when both legs are effected it is paṅgu-paraplegia. It causes paralysis of one leg due to vāta vitiation. Thus one becomes lame. It is khañja. If vāta effets both legs, one becomes crippled. This is paṅgu.

xiv. Vātakaṇṭaka – swelling and accumulation of blood in insteps and ankles;

xv. Pādadāha – burning sensation in soles of feet;

xvi. Pādaharṣa – tingling pain and loss of sensation in lower parts of legs;

xvii. Āṃsaśoṣaka – stiffness and loss of movement in shoulder joints;

xviii. Avabāhuka – permanent contraction of nerves and muscles of arms;

xix. Karṇaśūla – pain in ear;

xx. Vādhirya – loss of hearing;

xxi. Mūka - dumbness;

xxii. Minmina – nasal voice;

xxiii. Gadgada – a type of throat disease,

xxiv. Tūṇī - pain in bowels or bladders,

xv. Ādhmāna – distention of abdomen due to trapped gas,

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xvi. Vātāṣṭhīlā - a knotty, stone-like tumour fixed or mobile below the umbilicus,

xvii. Pratyaṣṭhīlā - a hard knotty tumour on the surface of abdomen.

Some more varieties are:

I. Bell's palsy

It afflicts generally in the age between 30 and 50. Onset of this disease is very abrupt. Suddenly one morning one may get up unable to move one side of the face and also unable to smile, or raise the eyebrow.

It is caused due to inflammation of facial nerves.

II. Sandhigata vāta – arthritis. Its varieties:

i. Osteoarthritis – it's the most common of all forms of arthritis. It is a degenerative joint disease. It mainly affects the weight bearing joints such as knees, hips and even hands, shoulders and back. Osteoarthritis seems to be the destiny of all human beings. With ageing, it is almost sure to strike.

ii. Arthritis of hips – is a prominent cause of disability among aged persons. It causes pain in hips, inner thighs, groins and also in the knees and movements become painful, since joints are harmed due to degeneration of bone and cartilage.

iii. Spinal arthritis – The process of ageing is the principal cause of this disease. It may also be due to injury of disc lesions. It can produce severe bone degeneration and disability. Back pain radiates through thighs.

iv. Manyāstambha – torticolis

Deranged vāta affects neck which causes rigidity. Thus mobility of the neck becomes difficult.

v. Hanustambha – lock-jaw

One becomes unable to open or close the jaw. It restricts speaking and chewing ability.

vi. Vātakaṇṭaka – sprain of ankle.

It involves ankle-joints. It may be due to excessive walking.

Vāyudoṣa – vāta disorders.

Vedanā – pain.

Vepa – tremors.

Vidagdhadoṣa – reduction of humoral disorders.

Vidāhī – burning.

Vidradhi – āntarika (vraṇa), internal abscess

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Abscess (internal) affects anal region, urinary bladder, umbilical region, groin, kidney, spleen, liver etc. Such a condition causes severe pain, swelling, discharge of pus. It also causes malfunction of the affected region.

Vikṛti – disorder.

Vikṣiptacitta – mental disorder.

Viṣa – poisoning

According to āyurveda there are two broad varieties of poison - one caused by plants known as sthāvara viṣa; other caused by venomous animals called as jaṅgama viṣa. Apart from these major sources, injection of viṣa in human body can also take place due to consumption of raw and unprocessed minerals, high quantity of lowly poisonous substances or even by intake of a drug taken for unnecessary long time. Poisoning demands immediate treatment.

i. Sthāvara viṣa – Poisoning from plant source.

This odd condition is caused due to intake of root, leaf, fruit, flower, bark, latex, gum, bulb or rind of a poisonous plant. It causes congestion of throat, which leads to vomiting difficulty and breathing, unconsciousness, fever, hiccough etc.

ii. Jaṅgama viṣa - poisoning from animal source.

It is caused due to sting, bite, physical contact or even ingestion of poisonous body parts of animals such as lizard, snake, spider, scorpion, leech etc. It causes severe burning, swelling in the affected area, diarrhoea, fainting, vertigo and the like.

iii. Āhāra viṣa – food poisoning.

Due to food poisoning, patient's body becomes pale. Body weight is reduced. One feels drowsy and swelling in limbs. Vital points such as heart, head and other limbs are swelled, abdomen is disturbed. If poisoning is severe, vomiting or diarrhoea and even fainting can occur.

Viṭ- faeces.

Viṣavāha- spread of toxins.

Vraṇa-abscess.

Vraṇa – ulcers with discharges discoloration, pain, gradual destruction of tissues, secondary eruptions, bleeding, suppuration etc. a general term for wounds, ulceration or supperations.

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Vraṇa-āmāśaya

If there is a definite relation of abdominal pain with meal, it is due to āmāśaya vraṇa (peptic ulcer). Depending upon the location of ulcer it can be of two types - annadravaśūla (gastric ulcer), and pariṇāṃa śūla (duodenal ulcer).

In case of gastric ulcer (annadravaśūla) pain happens due to ulcer in the stomach. In such a case one may experience pain immediately followed by intake of food or while food is being digested. Such type of pain does not subside even though one adheres to recommended or un-recommended meal. It generally is relieved on vomiting.

When duodenal ulcer (pariṇāmaśūla) affects, one experiences pain due to ulcer in duodenum. In such a case, pain occurs after food has been digested. It happens normally after 3 to 4 hours of consumption of meals. It causes burning sensation, nausea and vomiting.

Vraṇaśālākya – surgery of vraṇa.

Vraṇaśotha – see śotha.

Vraṇaropaṇaśodhana – cleansing of vraṇa.

Vṛkkaroga – diseases of kidney

Kidney disorder is identified prominently as drastic change in urination. Frequency of urinating is increased. Urine may even be retained or suppressed. Blood may also be passed along-with urine. If not treated, condition becomes chronic which produces toxic symptoms. The suffering person becomes fainted.

See urogenital disease.

Vṛṣaṇa vṛddhi – see śotha.

Vyādhi- diseases

Wax accumulation – see karṇaroga.

Worm – see krimiroga.

Yakṣmā - see rājayakṣmā.

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The Lonavla Yoga Institute (India)
(Regd. No. 1439/1998/Pune)
B-17, Rachana Gardens, Bhangarwadi
Lonavla-410 401, Pune (India)
Tel: 0091-02114-279333
E-mail: lonayogalnl@vsnl.net
www.lonavalayoga.org

The Lonavla Yoga Institute (India) was founded in May 1996 by **Dr. M. L. Gharote** who was a student and collaborator of **Swami Kuvalayananda**, Founder of Kaivalyadhama Yoga Institute and a Pioneer of Scientific Yoga.

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4. To publish Newsletter "Yoga Pradipa".
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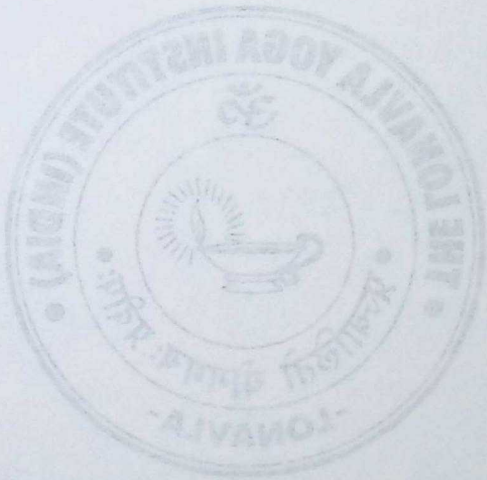

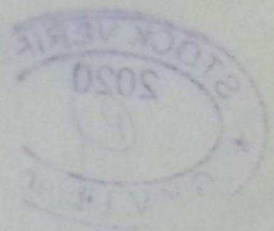

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Tradition of Yoga has explored all possibilities to live a healthy long life. Be it power of mind, balancing of emotions, internal and external cleansing of body, stretching of muscles, manipulation of breath, repetition of mantra, invocation of divinity, herbs, diet regimen, alchemy, positive visualization, attitudinal training, living close to nature— tradition of Yoga has left no avenue untouched within human intelligence or imagination to achieve its goal of total wellbeing.

In Yoga maintenance of health in every sense of it, has been a cherished priority. This fact is more than evident in the present monographic work carefully collected from Yoga texts. The collected material is classified according to various groups of practices. It stands testimony to the fact that Yoga is a well-integrated therapeutic system. Yoga has therapeutic methods for human body; it has remedial measures for mental disorders; and it also has austere ascetic practices leading to spiritual freedom.

The purpose behind this collection has been a limited one— to provide material for further research on practical lines.

It is hoped that the present textual material will open new vistas in human health-care and longevity.

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